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AUTHOR Mayer, John; And Others
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ABSTRACT

The goals, scope, and sequence of Samoan language instruction are outlined for the public schools of Hawaii. The goal of the program is to develop cultural awareness and communicative competence in the Samoan language at the first- and second-year levels. Objectives are enumerated and curriculum units are presented to assist schools in developing their own instructional programs. Student performance expectations relating to Samoan listening, speaking, reading, and writing skills and understanding of Samoan culture for each year of study are described. Guidelines are also provided for evaluating and reporting student progress. Useful Samoan vocabulary for the classroom, community resources, media resources, and recommended texts are listed in the appendices. (RW)

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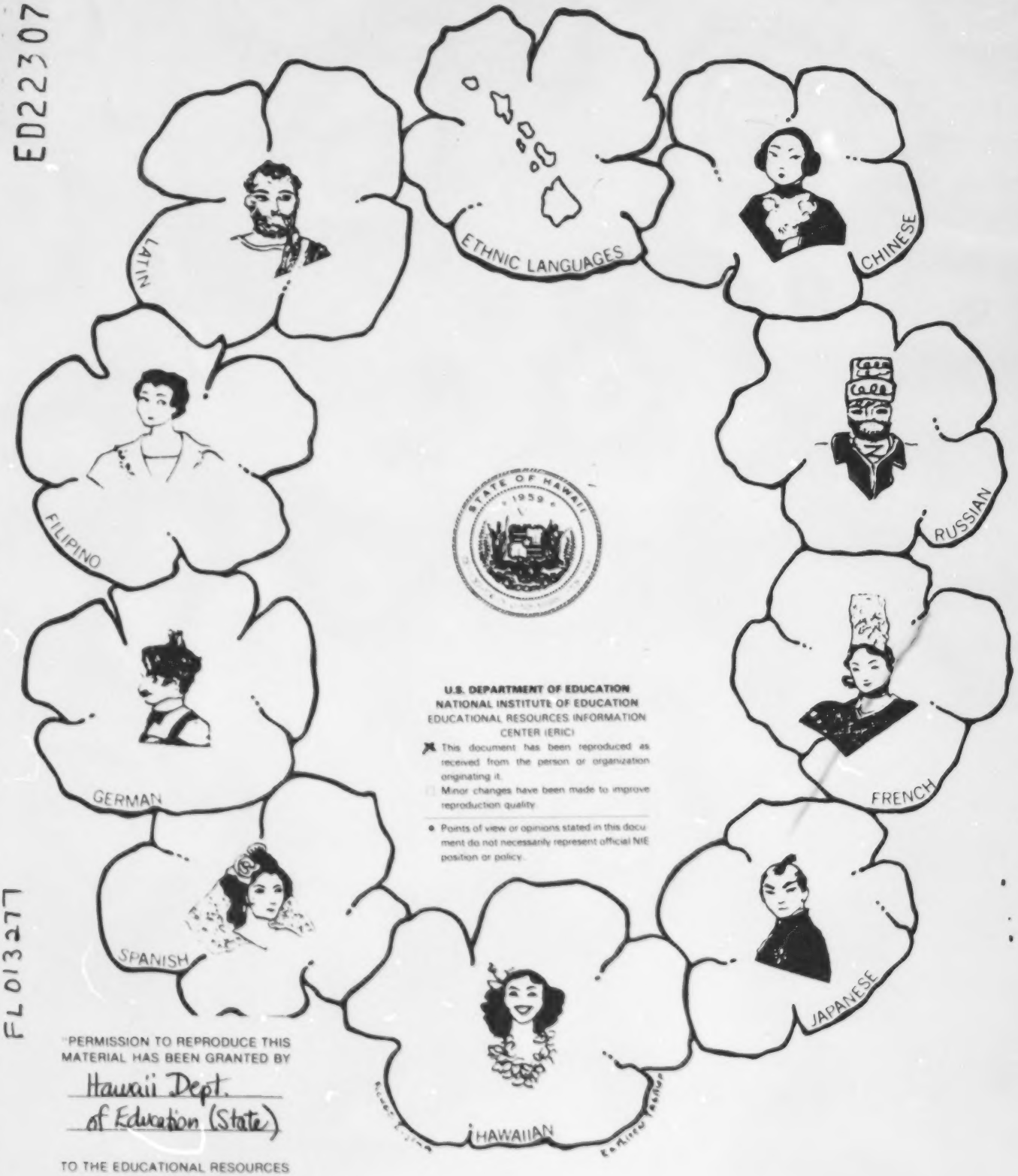

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SAMOAN LANGUAGE PROGRAM GUIDE

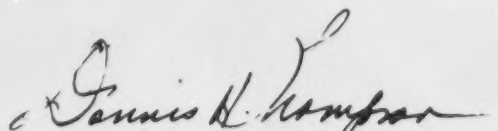
Office of Instructional Services/General Education Branch • Department of Education • State of Hawaii • RS 82-2846 • June 1982

FOREWORD

Historically there are many ties between Hawaii and Samoa. Samoa continues to play a growing role in our state. Each year more Samoan students are enrolled in our schools; and each year they have growing political, economic, social, and cultural influences.

The Department's attempt to introduce Samoan language and culture into our curriculum will be a large step toward acculturation on the part of the Samoans and an equal step toward non-Samoans understanding our neighbors.

This guide is intended to assist administrators, teachers and others dedicated to achieving the goals of teaching Samoan. Understanding a person's language and culture is an essential step toward understanding the person.



DR. DONNIS H. THOMPSON
Superintendent of Education

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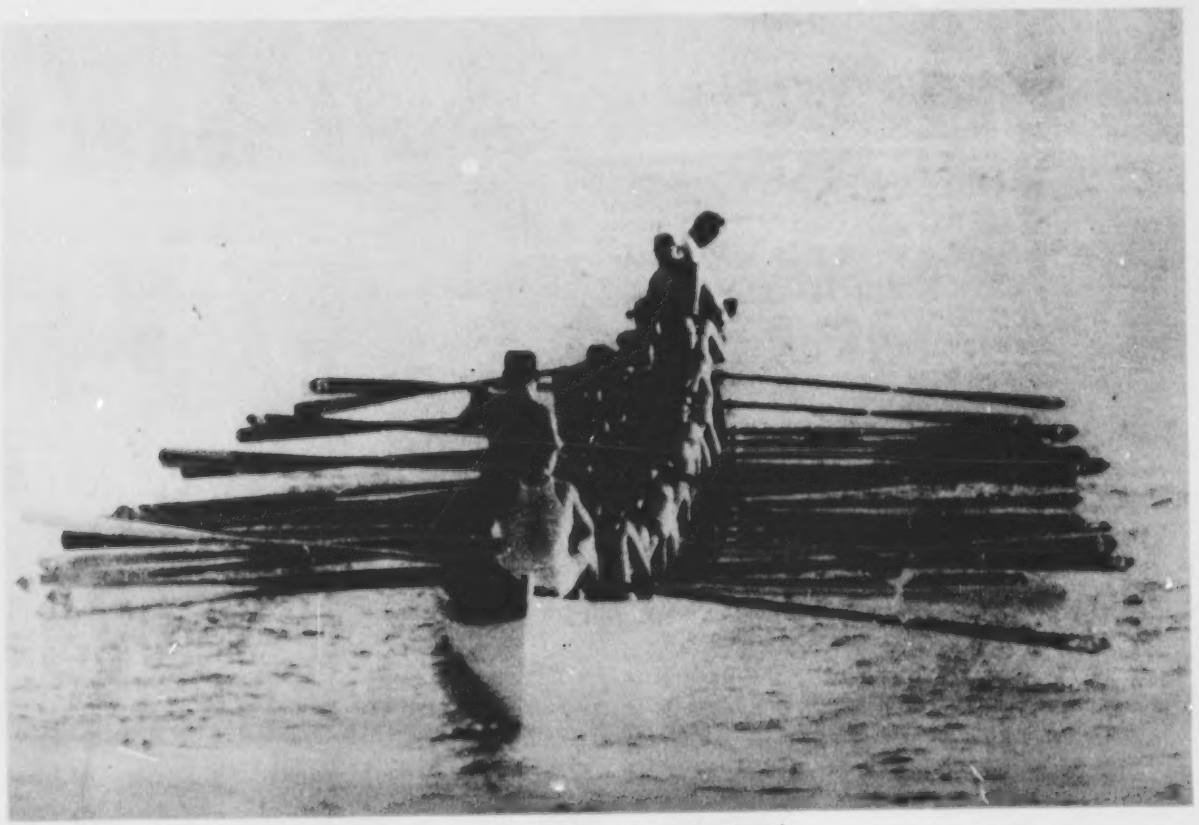

Samoan longboat or *fautasi*

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CHAPTER I

Ia fua le niu

'May the coconut bear much fruit'

May you have many children

PURPOSE OF THE GUIDE

The purpose of the Samoan Language Program Guide is to express the philosophy, goals and objectives, and to outline the scope and sequence of Samoan language instruction at various levels for the public schools of Hawaii. All of these elements are treated within the framework of the Master Plan for Hawaii, the Foundation Program Objectives and the Student Performance Expectations.

The emphasis of this book is to produce cultural awareness and communicative competence in the Samoan language at the first and second year levels. Program Goals are presented for the students' development in the four language skills--listening comprehension, speaking, reading, and writing--and an understanding of the aspects of Samoan culture.

This guide is designed to aid schools developing their own instructional program within the framework of the Foundation Program Objectives. To assist schools in this effort, this guide outlines Program Goals, Program Objectives, and Student Performance Expectations from which teachers can establish instructional objectives relative to their own classroom situations.

In order to assist schools in developing instructional objectives, a Language Component (Chapter 5) has been included in this guide. This component has been divided into four semester units, two units for each level of Samoan. The teacher may want to pick and choose from among several units during the school year rather than follow the strict order presented in Chapter 5. There is a progression in complexity of forms covered in the units. Some subjects will be covered in later units at a different level of vocabulary or anticipated conversational use. The first two units are more basic; the third and fourth deal with reviewing and restructuring what has already been learned, and in exploring the "chiefly" or polite language.

Each grammatical point covered has been keyed to the two extant texts on Samoan language: Samoan Language, John Mayer, 1976, and Teach Yourself Samoan, C. C. Marsack, English Universities Press, 1962. Mayer's book will be especially useful to the teacher as inspiration for drills based on the concepts to be taught. Another invaluable aid will be Milner's Samoan Dictionary. Paperback copies of the dictionary and Mayer's book are available through the University book store at the Manoa campus. Marsack's book has been released in paperback and is usually in stock at Honolulu book stores and at the Bishop Museum.

There are two sources of Samoan language and cultural materials being produced in Hawaii. One is the DOE's Bilingual/Bicultural Office, and the other is the Pacific Area Languages Materials Development Center. They have both produced songbooks, stories, cultural readers, and math books. Most have side-by-side translations and many are relevant to life in Hawaii as well as Samoa. See Appendix B for more information about these two sources of material.

PHILOSOPHY OF THE SAMOAN LANGUAGE PROGRAM

The study of Samoan adds a dimension of enrichment that should be an integral part of one's academic experience. This experience should begin at the earliest possible age when continuous progress in the language can be assured. Only through language learning experience can a person develop awareness of similarities and differences in the various language systems. It is through the ability to communicate that one develops greater understanding, appreciation, respect and acceptance of other cultures. Learning that different people have different social standards and values will help to remove the barriers resulting from an ethnocentric perspective.

Accordingly, the Samoan language program is based on the philosophy that:

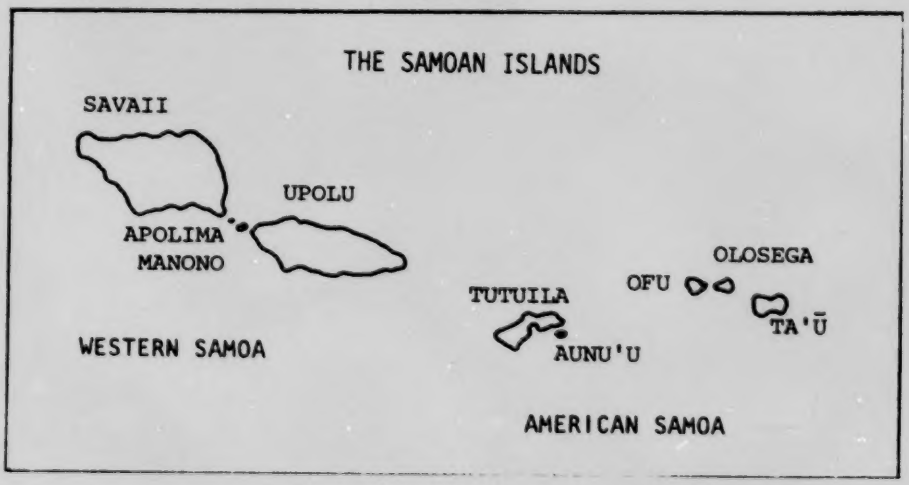
Understanding the Samoan language and culture promotes an appreciation of the Samoan people and their heritage.

Studying the Samoan language and culture helps students to view their own language and culture from different perspectives.

Comparing and contrasting forms and syntax of the Samoan language with one's own language enhance the understanding and appreciation of one's native language.

Mastering oral proficiency in Samoan requires many hours of oral practice and immersion in the language.

The growing importance of the natural and human resources throughout the world makes it imperative that young students learn about their neighbors both from a historical perspective and from the standpoint of today's interdependent world. And the best way to begin to know them is to speak their language. The study of Samoan will give students the opportunity to broaden their understanding of one of the dominant Polynesian cultures in the Pacific and its historical relationship with Hawai'i and other Pacific Island groups.



WHY STUDY SAMOAN?

Samoans are an important part of the Hawaiian community. Since 1951 when the Navy brought over 374 Samoan military personnel and dependents, the Samoan population in Hawaii has grown to an estimated 12,000 to 15,000. It has been said that the Samoan population in Hawaii and California is larger than that in American Samoa itself.

Many students in our public schools are likely to have a Samoan friend and through that friend experience Samoan family life. Many churches have a strong Samoan congregation and some offer an all-Samoan service as well as services in English. There are four stores owned and operated by Samoan families in Honolulu. There are Samoan TV and radio programs and major Samoan events such as Flag Day in the summer. There are Samoans in entertainment and sports. An increasing number of Samoans are attending the University system, and many are receiving advance degrees and taking their places in the Hawaiian society.

Hawaii and Samoa are both part of the Pacific community. They share a cultural tradition that is evident both through their language and culture. Indeed, many place names in Hawaii can be traced back to the Samoan Islands. Samoa has retained many aspects of traditional Polynesian culture and the study of Samoan can add new insights into the understanding of the Hawaiian language and culture.

Samoan language-culture study also gives students an idea of how local culture appears to the newly arrived Samoan--both its positive and negative sides. This helps to give the student an empathy for the often uncomfortable experiences that all new arrivals from a different culture go through.

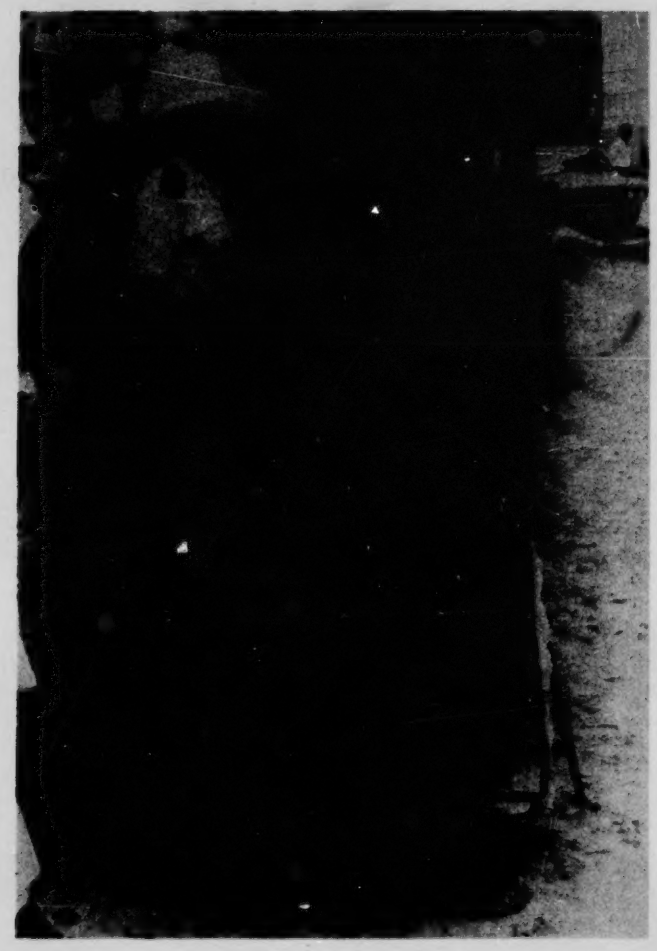
The basic goal in any language program is to give the student the necessary skills and confidence to use the language. It seems that many students have a dread of any kind of language course. Teachers must use a variety of techniques to maintain interest and excitement. Fortunately, in Hawaii, we have many opportunities to involve the class in Samoan community events outside of the classroom and to bring members of that community into the classroom.

Samoan language classes in Hawaii will include students who already speak (or at least understand) Samoan to some degree. Many may take the class in order to be able to speak to older family members or to be able to return someday to Samoa and speak comfortably. Many Samoans born in Hawaii have lost touch with the language and culture and they will look to the class to fill this gap in their experience. The teacher will be able to teach them correct usage of the language and a new appreciation of their own culture.

This combination of language and culture study will help make the language come alive. The teacher will want to create an awareness of Samoan culture and its effect in Hawaii. Again, in Hawaii, we have many opportunities to explore various aspects of Samoan culture in operation. The teacher will also want to show the impact of Western thought and culture on the two Samoas.

Often the two cultures may seem to be in conflict. It will be helpful if the teacher is able to present a comparison of Samoan and non-Samoan ("American") thinking patterns. This may help Samoan and non-Samoan to understand why they react differently in certain situations.

This guide is offered as a beginning point for teachers interested in setting up a Samoan language class at the high school level. The language has been ordered in a logical sequence, but the demands of the teacher's individual classes should take precedence over anything written here. The teacher is urged to be flexible with the ideas and material offered here. This guide also includes an appendix listing additional materials and texts, and a list of community resources available to the instructor.



Samoan chiefs and a policeman in Western Samoa

PROGRAM GOALS

There are two primary goals in the Samoan language program:

1. To create an awareness and an appreciation of the various aspects of the Samoan culture, its impact on the Hawaiian community, and the Western influences that have impacted on the Samoan culture and language.

2. To teach students the basic listening comprehension, reading, speaking and writing skills which will lead to the ability to think and to communicate in the Samoan language.

Taro, a staple food in Samoa

PROGRAM OBJECTIVES: CULTURE

The objectives of cultural instruction within the Samoan Language Program are:

1. To develop a positive attitude toward the Samoan language and an appreciation of the overall culture it represents.

2. To develop a fuller understanding of verbal and non-verbal communication of Samoans.

3. To develop an acquaintance with and respect for Samoan speaking people in the students' own community and elsewhere in Hawaii.

4. To develop an understanding of the Samoan family unit and *matai* (chief) system and its impact upon and contribution to the society of which it is a part.

5. To develop a familiarity with and understanding of the educational opportunities available in Samoa and how these opportunities affect the economic and social development.

6. To develop an understanding of how the Samoan government is similar to and different from our own.

7. To develop an acquaintance with the religious aspects in the lives of the people of Samoa.

8. To develop an understanding of geographic influences upon the economic and social development of Samoa.

9. To develop an appreciation of the indigenous art forms of Samoa and its unique material culture.

10. To develop a knowledge of history and historical figures, cultural heroes, and literature of the Samoan people and compare these with other Polynesian cultures.

11. To appreciate the intrinsic beauty of the Samoan language.

12. To develop a fuller understanding, and appreciation of American culture through the additional perspectives gained by studying Samoan culture.

A primary cultural objective in the class is to develop an appreciation for the Samoan culture as it exists in Samoa and in Hawaii. The students' own direct experiences of Samoans can be supported with their experience of the language through songs, proverbs, and every day speech. Non-verbal communication is an important part of that experience. Facial and body movement may communicate one thing in Samoan and something else in English.

An understanding of the *matai* system and the extended family is central to understanding the culture. The history, geography, and the material culture of Samoa are all major areas around which language and cultural lessons can be developed. Part of Samoan history includes the history of Polynesia in general.

The Pacific cultures of the Hawaiians, Samoans, Maori, Micronesians, and Filipinos historically derive from the same source. Many words are similar in Samoan, Hawaiian, and Tagalog. Understanding and appreciating the close cultural and linguistic relationship between these Pacific cultures can help to minimize conflict among representatives of these groups in the community and the schools.

The teacher might encourage the student to step outside of the Western culture at times and view it from a Samoan perspective. We often view our own cultural values as being "right and proper," which is an attitude that can lead to cultural blindness. Culture and language study can be used by students and teachers to expand their horizons and make it easier for them to move within a new culture.

Samoan school children cutting grass

PROGRAM OBJECTIVES: LANGUAGE SKILLS

The student should be able:

1. To listen to and comprehend the Samoan language when spoken at a normal speed on a subject within the range of the student's experience.

2. To speak well enough to communicate directly with a native speaker of Samoan within the range of the student's experience.

3. To read Samoan material on a given level with direct understanding and without translation.

4. To write in Samoan about a subject within the range of the student's experience, using authentic Samoan patterns and expressions.

5. To understand, appreciate and employ idiomatic nuances and gestural language common to native speakers of Samoan.

6. To develop a better command of the English language through the additional perspectives gained by studying another language.

7. To learn basic Samoan grammar and its application.

8. To learn and think in Samoan, the ultimate objective of language study.

9. To understand the special significance of words in the culture through songs, proverbs and ceremonial speech.

Ideally, the students will gain enough confidence in the language so that they can use it with their friends and out in the "real world." The teacher will want to give them opportunities to do so. They need to be able to transfer what they have learned in class to real situations out of class. Any attempt to use Samoan by a non-Samoan will almost certainly be greeted with delight by the Samoan people.

Reading and writing in Samoan represent other kinds of language competence. Samoan language materials are being produced in increasing numbers in both Samoa and in Hawaii. The teacher can use these materials to support the goals of the class and to give the students another way of using the language they are learning.

Samoan has its own idioms and patterns of thought. The student should strive not to translate an idea from English into Samoan but to express the idea directly and intelligibly in Samoan. Tones and gestures are part of these patterns. Body language can communicate something entirely different

in Samoa than it does here. The teacher can make the student aware of these things and appreciate that they are an important pa t of communication. This is an often neglected aspect of communication which can be used to heighten the experience of language learning.

The focal point in every Samoan village the *falesā* (church)

THE HIERARCHY OF GOALS, OBJECTIVES AND PERFORMANCE OBJECTIVES IN THE SAMOAN LANGUAGE PROGRAM

The Master Plan for Public Education in Hawaii mentions a number of educational purposes which relate to the Asian, European and Pacific Language Program. One purpose concerns helping students to understand and to appreciate other individuals belonging to social, cultural, and ethnic groups different from their own. Another purpose concerns developing a responsibility to self through working toward self-fulfillment and developing a positive self-image and self-direction. And still another purpose deals with helping students acquire the skills of listening, speaking, reading, and writing.

The Asian, European and Pacific Language Program has, in varying degrees, either a direct or an indirect influence on the attainment of many of the Foundation Program Objectives which are translations of the educational purposes.

The actual program goals and program objectives for learning culture and language are listed in the Foreign Language Program Guide published in October, 1977. Those specific to Samoan are found in this guide.

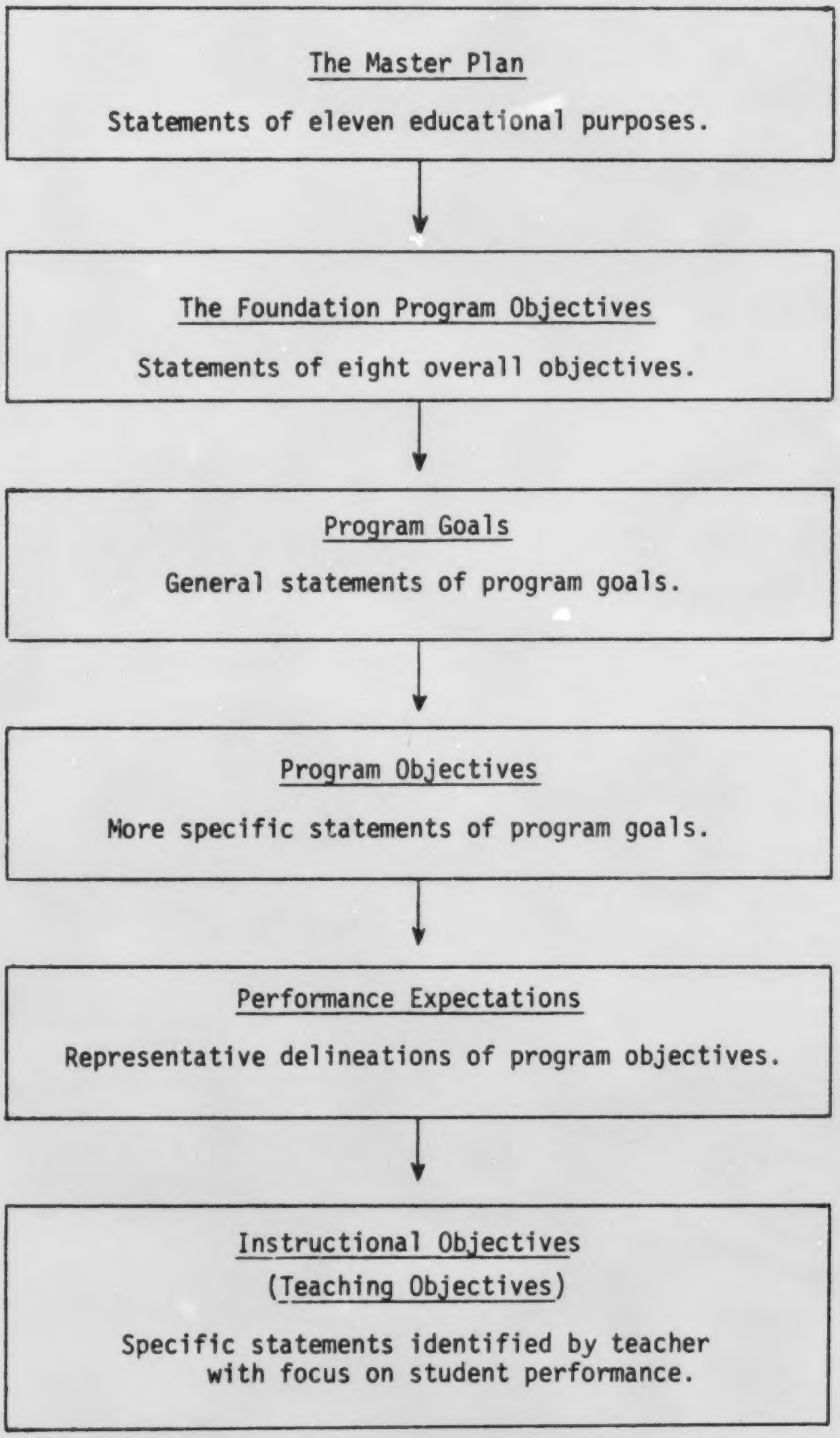
The performance expectations found on pages 12 and 13 are more refined guidelines of the expected outcomes at the classroom level. The performance expectations are delineations of the program objectives.

The teacher must bear in mind, however, that the performance expectations are by no means exhaustive nor inclusive. They serve only as guideposts from which teachers can identify instructional or teaching objectives.

A graphic illustration of the hierarchy or relationships is found on the following page.

Samoan canoe *(paopao)*

GRAPHIC ILLUSTRATION OF THE HIERARCHY OF GOALS, OBJECTIVES AND PERFORMANCE EXPECTATIONS IN THE SAMOAN LANGUAGE PROGRAM


The Master Plan
Statements of eleven educational purposes.
The Foundation Program Objectives
Statements of eight overall objectives.
Program Goals
General statements of program goals.
Program Objectives
More specific statements of program goals.
Performance Expectations
Representative delineations of program objectives.
Instructional Objectives
(Teaching Objectives)
Specific statements identified by teacher with focus on student performance.

PERFORMANCE EXPECTATIONS FOR
ASIAN, EUROPEAN AND PACIFIC LANGUAGES

First Year of the Language	Second Year of the Language	Third Year of the Language
. Discusses some ways in which cultural differences (e.g. proximity of speakers) play important roles in verbal communication. . Explains how knowledge of a new language enhances the potential for new experiences. . Explains how cultural value differences can be understood through the study of a new language. . Discusses the role a new language plays in meeting societal needs for communication among countries and cultures. . Participates in aesthetic expressions of the new culture, such as dancing, singing, and cooking. . Identifies selected art forms that are representative of the new culture. . Discusses some aesthetic contributions of the culture and the new language to American life. . Reads aloud written material in the new language to enjoy its rhythm, tone, and sound.	. Relates how similarities among cultures are partly caused by increasing ease of communication and travel. . Explains how one's own perspective has been broadened through the study of a new language and the culture associated with it. . Compares the culture of the country(ies) where the new language is spoken with one's own. . Discusses ways in which types of art forms vary among cultures. . Explains the way in which the art forms of a culture reflect its values, customs, and environment. . Identifies selected art forms that are representative of the new culture. . Demonstrates an understanding that the art forms of a culture reflect its values, history, and environment. . Reads and comprehends cultural information written in the basic vocabulary of the new language.	. Demonstrates an awareness of notable events, conditions, and ideas which have influenced the language and its culture. . Discusses some of the major personalities which have influenced the history of the country(ies) where the new language is spoken. . Recognizes how the values and traditions of a country are often reflected in its language. . Identifies, selects, and uses alternative solutions to interpersonal conflicts which might arise from cultural differences. . Demonstrates the understanding that the art forms of a culture reflect its values, history and environment. . Uses the aesthetic expressions of the new culture (such as music, art, performing arts, literature, cooking, and architecture) for one's own enrichment. . Demonstrates an aesthetic aspect of the new culture through art, dance, drama, etc. . Identifies some major writers and works in the new language and comments on their influence upon the language and the culture.

First Year of the Language	Second Year of the Language	Third Year of the Language
. Reads, with general comprehension, simple selections in the new language. . Writes basic sentences in the new language. . Exchanges amenities with a speaker of the new language. . Demonstrates sensitivity towards the needs of a speaker of the new language by responding to verbal and non-verbal cues. . Communicates with a speaker of the new language using basic vocabulary including numbers and measurement.	. Reads, with general comprehension, literary selections in the new language. . Reads aloud written material in the new language to enjoy its rhythm, tone, and sound. . Creates an original paragraph in the new language. . Reads simple stories and poetry in the new language which evoke personal aesthtic pleasure. . Corresponds with a speaker of the new language. . Demonstrates sensitivity towards the needs of a speaker of the new language by responding to verbal and non-verbal cues. . Communicates with a speaker of the new language using basic vocabulary including numbers, measurement, and money. . Converses in the new language in a familiar situation. . Identifies stories, poetry, and music of the new language and culture which evoke personal aesthetic pleasure.	. Reads aloud written material in the new language to enjoy its rhythm, tone and sound. . Reads, with general comprehension, simple literary selections in the new language. . Reads simple stories and poetry in the new language which evoke personal aesthetic pleasure. . Corresponds with a speaker of the new language. . Creates an original composition in the new language. . Communicates with a speaker of the new language using basic vocabulary including numbers, measurement, and money. . Uses insights gained through the study of the new language to enhance interaction with people who speak the language. . Converses in the new language in a familiar situation. . Uses the new language for personal enjoyment. . Listens to selected literary art forms in the new language.

RELATIONSHIP OF LEVELS OF OBJECTIVES

The following sequence is an example of the relationship of levels of objectives as applied to the Samoan Language Program.

THE MASTER PLAN

RECOMMENDATION: THIS SCHOOL SYSTEM WILL PROVIDE THE PUPIL WITH EXPERIENCES IN WHICH OUR CULTURE IS STUDIED IN RELATION TO OTHER CULTURES OF THE WORLD.

The aim here is to reduce provincial biases by instilling a broad range of viewpoints from many cultures in order that the pupil may be prepared intelligently for the enormous responsibility of local, national and world citizenship. World peace will remain an item of high priority in the agenda of human affairs. Without doubt one of the major realities of the next quarter-century will be the intense desire of our people, and of the great majority of the peoples of the rest of the world, to live in peace. Advances in communication and transportation and world-wide economic interdependence will increasingly bring peoples of the world into more intimate contact. There is much chance for understanding to develop--just as there are increasing opportunities for misunderstanding. Choices that must be made frequently will cut across cultural ethnic and political lines; therefore the learner must be encouraged to recognize and respect differences among people and cultures. (Master Plan for Public Education in Hawaii, 1969. Pg. 51)

THE FOUNDATION PROGRAM OBJECTIVES

OBJECTIVE VII: DEVELOP A CONTINUALLY GROWING PHILOSOPHY SUCH THAT THE STUDENT IS RESPONSIBLE TO SELF AS WELL AS TO OTHERS.

Compares and contrasts own behavior with that of others.

(Student Performance Expectations of the Foundation Program, Asian, European and Pacific Languages, 1978, Pg. 41, R.S. 78-6054)

SAMOAN PROGRAM GOALS

TO CREATE AN AWARENESS AND AN APPRECIATION OF THE VARIOUS ASPECTS OF THE CULTURAL HERITAGE WHICH PERMEATE THE LIFE-STYLES OF MANY SAMOANS LIVING IN HAWAII AND THOURGHOUT THE WORLD.

PROGRAM OBJECTIVES: LANGUAGE SKILLS (see page 8 of this guide)

5. TO UNDERSTAND, APPRECIATE AND EMPLOY IDIOMATIC NUANCES AND GESTURAL LANGUAGE COMMON TO NATIVE SPEAKERS OF SAMOAN.

PROGRAM OBJECTIVES: CULTURE (see page 6 of this guide)

2. TO DEVELOP A FULLER UNDERSTANDING OF VERBAL AND NON-VERBAL COMMUNICATION OF SAMOANS.

PERFORMANCE EXPECTATIONS

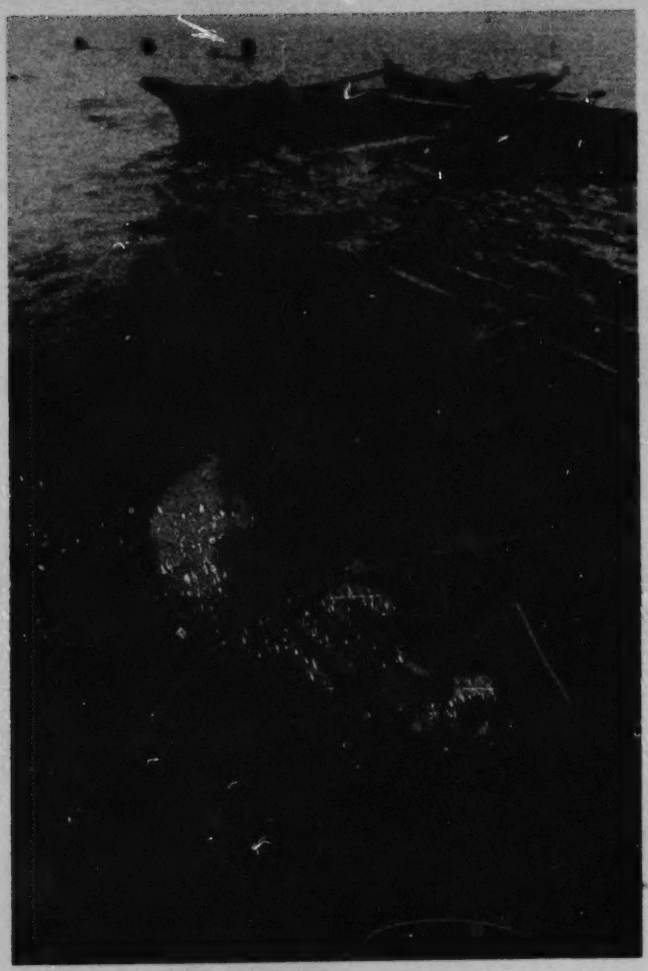
DEMONSTRATES SENSITIVITY TOWARDS THE NEEDS OF A SPEAKER OF THE NEW LANGUAGE BY RESPONDING TO VERBAL AND NON-VERBAL CUES.
(Student Performance Expectations of the Foundation Program, Asian, European and Pacific Lanuguages, 1978, Pg. 63. E.S. 78-6054)

INSTRUCTIONAL OBJECTIVES

(One example of myriads of possibilities)
STUDENTS WILL GREET EACH OTHER WITH A PROPER VERBAL SALUTATION (E.G. *TĀLOFA LAVA; MĀLŌ LAVA LE SOIFUA*) APPROPRIATE TO THEIR AGE LEVEL, WHILE AT THE SAME TIME EXECUTING THE ASSOCIATED NON-VERBAL ACTS WHICH MAY INCLUDE SHAKING HANDS WITH EACH INDIVIDUAL IN THE GROUP, MAKING EYE CONTACT WITH EACH AND NODDING THE HEAD SLIGHTLY.

A Samoan chief in ceremonial dress

CHAPTER II



'O le vaivai o le fe'e

'The softness of the octopus'

Although its body is soft, the octopus is powerful

THE FOUR SKILLS

The section on the "Overall Goals of Foreign Language Study" in Hawaii as written in the Foreign Language Program Guide begins with the following:

1. To listen to and comprehend the foreign language (in this case, the Samoan language) when spoken at a normal speed on a subject within the range of the student's experience.

2. To speak well enough to communicate directly with a native speaker within the range of the student's experience.

3. To read material on a given level with direct understanding and without translation.

4. To write about a subject within the range of the student's experience using authentic patterns of the people whose language is being studied.

These are the primary skills which are to be sought through the study of languages. The teaching and learning of these skills reinforce and support Foundation Program Objective I which deals with communication and the basic listening, speaking, reading and writing skills.

Samoan children at play

THE FOUR LANGUAGE LEARNING SKILLS

The four skills that are involved in language learning are the two receptive skills--listening comprehension and reading--and the two productive skills--speaking and writing. Many teachers tend to be overly concerned in the beginning with the productive skills and do not spend enough time working and drilling their students in the receptive skills.

Some audio-lingual teaching methods which are used to teach European languages stress a non-reading segment at the beginning of the course and then a natural progression through the four skills which one acquires when learning one's own native language, i.e., listening comprehension, speaking, reading and finally writing.

According to Kenneth Chastain in his text Developing Second-Language Skills: Theory to Practice, it has been shown that the "hypothesized transfer from oral to written skills has not occurred in actual practice. Learning the oral skills first has not automatically improved the students' reading or writing ability."[1]

He goes on to explain why this stress on oral skills does not necessarily improve reading comprehension by saying that "the extrapolation of theory from the first-language acquisition process to second-language teaching techniques is somewhat tenuous."[2] Since languages are different and students' learning abilities are different, it is recommended that the teacher appeal to as many of the senses as possible in presenting the material to be learned. Some students will pick up vocabulary and grammatical material orally and aurally and feel comfortable in such an environment, whereas others who have been conditioned to book learning will get panicky when faced with strictly oral presentations. It would seem logical that the teacher would modify or completely change the teaching method being used if it were found to interfere with the learning abilities of the majority of the students in the class.

Being flexible and more highly attuned to students' learning problems is perhaps more important for language teachers than for others. Since the students' learning is cumulative, it is most important that the teacher not forge ahead just to meet a syllabus date if a good basic foundation has not yet been laid in the minds of the students.

[1] Kenneth Chastain, Developing Second-Language Skills: Theory to Practice (Chicago, 1976), p. 279.
[2] Ibid.

THE LISTENING SKILL

In developing the listening comprehension skill the Samoan language teacher is striving to create the ability within the student to understand native speech at normal speed in free or unstructured situations. This is not to say that the student will understand every single word. Native English speakers frequently hear words that they don't understand exactly or at all and yet, from the context of the sentence, they are able to guess some meaning.

This is what the Samoan language teacher must stress to the students--listen for clues to increase understanding. They must learn to listen to the whole utterance and make deductions instead of being frustrated and thrown off just because they missed one word.

The student must also be taught that it is not against some unwritten law to interrupt or in some other way communicate to the speaker that understanding has not taken place. Tilting the head, furrowing the brow, emitting a quizzical grunt, or asking, *"'O le ā, ʃa'amolemole?"* indicates to the speaker that something needs to be repeated. The students do this frequently when speaking English or pidgin so they should be informed that it is also okay for them to do so when listening to a Samoan speaker.

In addition, students should also be shown that, in face to face situations, the listener has a definite role to play in carrying the conversation forward with appropriate Samoan verbal and non-verbal responses. Pointing out to the class how difficult it is to continue talking, even in English, when your listener sits silent and immobile is an effective way of making them aware of their unconscious English speaking "listener behavior." Once this is accomplished, the teacher can help students learn the Samoan murmurs and motions to use as an "active" listener.

Developing Listening Skills Initially

Teachers of the Samoan language do not share the same problems that many other second-language teachers must overcome in this initial phase. In general, Samoan shares sounds with English to the extent that the students do not have to learn completely new and unfamiliar sounds or tones. Several problems do present themselves, however, and the teacher should begin work on them immediately.

As can be seen in the following chart, listening comprehension problems may be encountered by the beginning students when dealing with the glottal stop (*koma liliu*), vowels marked with the vowel-lengthening macron (*ʃa'amamaʃa*), and the diphthongs (vowel clusters).

PRONUNCIATION OF SAMOAN IN RELATIONSHIP TO THE LISTENING SKILL

Consonants

p, t, k, *m, n, g,* *l, s, f, v,* *h,*	The pronunciation of the consonants is the same as in English except for the letter *g*. This has an "ng" sound as in the word "singer".
'	The glottal stop (*koma liliu*), is similar to the sound between the uh's in English uh-uh.

Vowels

Unstressed:

a	like /a/ in alone
e	like /e/ in set
i	like /y/ in pity
o	like /o/ in pole
u	like /oo/ in spoon

Stressed:

ā	like /a/ in father
ē	like /ay/ in say
ī	like /ee/ in feed
ō	like /o/ in home
ū	like /oo/ in boot

Diphthongs and glides

ei, eu, oi, oe, ai, ae, ao, au

Troublesome Contrasting Diphthongs and Vowels

ae vs. *ai*
ao vs. *au*
oe vs. *oi*
ei vs. *e*
ou vs. *o*

Several activities should be planned to impress upon the students the importance of aurally discriminating the environments where the *koma liliu* and *ʃa'amamaʃa* are present and where they are absent. Frequently the student will find that understanding the word being spoken will depend on hearing the glottal stop and/or the lengthened vowel. This indicates, therefore, that these two elements are phonemes of the Samoan language; that is, they can be the contrastive element in minimal pairs of sounds in the Samoan language where the only difference in meaning will be the presence or absence of the glottal stop or the lengthened vowel.

Once the teacher has explained the existence of these phonemic differences, a few exercises should begin to get the students to hear the differences. Since a basic exchange to be used early in the course is:

'O ai lou igoa?	What is your name?
'O __ lo'u igoa.	My name is _____.

the two words *lou* and *lo'u* can be contrasted together with a noun in an exercise using pointing to see if the students hear and understand the differences at a phonemic level. Other similar exercises are recommended.

To determine whether the students are hearing the differences between declarative and interrogative sentences and declarative and imperative sentences, the teacher can draw the punctuation symbols /./, /?/, and /!/ on the board or put them on a handout quiz-type answer sheet. Upon hearing a sentence, the students are to point to a symbol on the board or circle the appropriate symbol on their paper.

As the students progress in their vocabulary building and structural understanding, the teacher should use such techniques as direct questions, indirect discourse, and short readings after which questions are asked in English or Samoan depending on the difficulty level of the material.

Students need to attune their ears to the rhythm of Samoan since not all of them may have the opportunity to hear native speakers on a regular basis. This may be accomplished by having them listen to Samoan language broadcasting on local radio when available (see Appendix C), by having them listen to taped portions of such broadcasts or to taped conversations, by having them listen to live conversations between the teacher and a native speaker drillmaster if available, or by having them listen to the teacher discourse briefly in Samoan or read passages from Samoan prose or poetry. This should be done to make them aware of pronunciation, rate of speed, intonation, stress, type and frequency of juncture and liaison, means of indicating comprehension, and volume.

Districts within the Department of Education have been allotted money for the native speaker Language Drillmaster program. This money may be available to the Samoan language teacher on a revolving basis and so interested teachers should inquire at their schools and at the district level. A machine that some teachers have found helpful is the Language Master tape machine which employs cards with magnetic tape attached to the bottom. A picture, number, word or sentence can be put on the card with a Samoan utterance recorded on the tape and the students can use this to work on their own time for listening comprehension and speaking practice.

The Importance of Listening

Since students do not need to listen so carefully in English in order to understand what the teacher is saying in class, they will carry over this same habit in the Samoan language classroom. It is important that the teacher stress FROM THE BEGINNING that a language learning class is NOT the same as an English class or math class or any other kind of class that they have taken in their native language. Language researchers have found that they must hear three to five times as much in a language class as in a native-language based class. They must develop their auditory memory and acquire listening skills which can only be done if their short attention spans and poor listening habits are overcome by the diligent work of a knowledgeable teacher in the initial weeks of the Samoan language class.

In the second half of Kenneth Chastain's previously cited text, numerous examples are given of activities which build aural discrimination, perception and auditory memory, comprehension and even affective sensitivity. It is highly recommended that the Samoan language teacher acquire this text, which thoroughly discusses second-language learning and teaching in theory and, more importantly for the classroom teacher, in practice.

Below are quoted twelve tips to teachers which can be used to stimulate student attentiveness in class:

1. Tell the students why they need to listen.
2. Explain the frustrations that may accompany attempts to comprehend the spoken second language.
3. Call on students in random order. Keep them guessing as to who is next.
4. Expect and encourage participation. They must listen to participate.
5. Keep the pace moving at a clip sufficient to maintain interest.
6. Be interested yourself in what is going on.
7. Have fun. Occasional laughter will do as much as anything to keep some students involved in class activities.
8. Select content to which the students can relate.
9. Provide a variety of activities.
10. Be responsive to student ideas and input in the class. Nothing is so interesting as to see one's own idea incorporated into some future class.
11. Give them material worth listening to and at a level consistent with their capabilities.

12. DO NOT PERMIT STUDENTS NOT TO LISTEN. Students who spend day after day in your class wandering listlessly through a dream world of their own cannot be successful second-language learners.[3]

Finally, the Samoan language teacher should include testing for listening comprehension in any testing program just as testing for speaking, reading, and writing skills would be included.

In the second edition of Modern Language Testing, Rebecca M. Valette describes numerous ways of testing the listening skill.[4] Teachers can use drawing tests to see if the students understand time telling, dates and arithmetical operations. Other types of tests use pictures on the answer sheet. A single picture can be used for true-false testing. Several lettered pictures can be presented while the teacher utters a phrase; the student then circles the letter of the picture which corresponds to the utterance.

A list of vocabulary pictures can be put on the board or on the answer sheet. The teacher says a sentence and the student puts the letter of the appropriate vocabulary picture on the answer sheet.

Multiple pictures can also be used for testing listening comprehension, as can brief dialogues, situational conversations, question-answer and statement-rejoinder items, and completion-of-thought items.

Grammatical forms can be tested using multiple choice answer sheets also. The student could be given an answer sheet where "A" means singular or past and "B" means plural or not-past. As sentences are read wherein singular-plural items or past-non-past items are being tested, the student simply circles "A" or "B."

Many other types of listening comprehension tests are suggested in Valette's book, which is highly recommended to Samoan language teachers.

[3] Ibid., p. 286.

[4] Rebecca M. Valette, Modern Language Testing: A Handbook, 2nd ed., (New York: Harcourt Brace Jovanovich Inc., 1977), pp. 73-116.

THE READING SKILL

Although many texts tend to place the speaking skill after the listening comprehension skill, this guide will discuss the reading skill second since this skill is a receptive skill along with listening. In reality, in most second-language classrooms, most teachers teach an eclectic method which introduces all four skills very early in the first year.

Many students are tied to the written word and panic when required to do everything orally. The teacher should try to wean such students away from strict dependency on the written word in order to improve the students' auditory memory, sound perception and discrimination, and message decoding and reaction abilities.

However, it should be recognized that the judicious use of written material in the first few weeks of the course can speed up the students' acquisition of receptive skills so that they may begin to work earlier on their productive skills of speaking and writing.

One problem that the Samoan language teacher will face initially will be to show that the form of the language used in reading and writing is different from the normal conversational form of the language. With certain exceptions, normal conversational Samoan substitutes the Samoan sounds of *k* and *g* for the sounds *t* and *n* respectively. Thus, for example, in everyday conversational Samoan, the written form of a word like *tanu* would be spoken as *kagu*. Although most native speakers of Samoan are adept at switching from one style or mode to the other, most normal, everyday conversational Samoan is done in the *k/g*-mode. That is, all *t*'s and *n*'s are changed to *k*'s and *g*'s respectively. In the writing system, however, and in most formal speaking situations (i.e., church services and radio broadcasts) just the opposite is true. The sounds *t* and *n* are used in place of *k* and *g*. Students will be primarily exposed to the *t/n* mode in the classroom, but must be able to switch to the *k/g* mode in colloquial speech. The Samoan teacher must be aware of this problem and work to help students acquire familiarity with both modes. A useful exercise for the students would be to read a passage aloud in Samoan (*t/n* mode) and then follow it up with a discussion about the passage with the teacher or in small groups using the colloquial mode (*k/g*). In this way students will be using much of the same vocabulary and structures in both modes and gain confidence in mode switching.

Phases in Teaching Reading

Since the writing system used to represent Samoan sounds is more phonetic than that used in many languages, including English, the problem of getting the students to give the appropriate sounds for the symbols being read should not prove too difficult. However, this presupposes that the teacher uses materials in the beginning level classes which have been printed with the correct marks (*koma liliu* and *fa'amamafa*). Later, after students have attained a higher level of proficiency in the languages, reading materials

without these marks can be introduced. Indeed, it is a government policy in Western Samoa to omit these markings in printed materials, and the student will find that materials from the Department of Education in Western Samoa and Samoan language newspapers from both American and Western Samoa will not contain these markings (*koma liliu* and *fa'amamafa*).

Therefore, while it is important to use marked materials in beginning classes, students should be gradually made aware that most Samoans do not use the markings when writing in Samoan. The student should not necessarily be discouraged from continuing to use these markings after they have attained an advanced level of proficiency, but they should be able to read and understand non-marked materials as easily as they can marked materials.

Once students are able to match correct sounds with their corresponding written symbols, the teacher should move along to vocabulary building and to basic sentences or dialogues.

The first set of basic sentences or dialogue should be introduced orally to attune the students' ears to the correct pronunciation, rhythm, and intonation. Then the teacher should permit the students to look at the material and to perform together in choral repetition mimicking the teacher. Care should be taken to read the material in natural rhythm or breath groups. Difficult passages can be handled using the "build-up-from-the-end" method so that the correct rhythm of the sentence as a whole may be maintained through each expansion in the repetition. As an example of the technique, look at the following long but relatively simple sentence:

'Ua lima mīnute e te'a ai le sefulului

It would be a very rare student whose auditory memory were so sharp as to remember this whole sentence upon first hearing it. Reading it would be less difficult. Most students would read it word for word instead of naturally in phrases or rhythmic groups.

Therefore, in this technique, start the repetition drill from the final phrase and work up to the whole sentence. This reinforces the students' memory of the end of the sentence, which is where most of them "run out of gas" and drop out of the choral repetition or reading. For example, have them repeat:

... *le sefulului*

... *e te'a ai le sefulului*

... *'Ua lima mīnute e te'a ai le sefulului*

After the basic sentences or dialogue sentences have been presented, on subsequent days the teacher can put isolated sentences on the board and have the students read them chorally and individually. Another technique to be used in this phase could be to have them read the sentences in reverse. This is not going to help their rhythm but it will help them see the words in isolation, thus forcing concentration on the individual items and preventing memory from being brought into play. This stems from a problem encountered by those teachers who use a truly audio-lingual approach wherein the student has thoroughly memorized the sentences in an oral-aural mode. When faced with

the sentences on the printed page, some students merely repeat the sentences from memory rather than really read them. Although this is not likely to happen in Samoan language instruction since such thorough audio-lingual materials are not yet available, it is something teachers should be aware of, particularly when dealing with students who have demonstrated low reading ability in English.

To detect this type of compensation on the part of the poor reader, the teacher can vary the vocabulary slightly within the sentence and see if the student reads the new version correctly. If not, then the teacher will have to work individually with this type of student. Under no circumstances should the student be called down publicly for this kind of compensation. Indeed, this ability to learn orally presents a distinct advantage in the second-language learning classroom if the teacher is clever enough to know how to use it to help the student learn. In addition, numerous examples have been seen of students who were poor readers and mediocre in general, academically, but who became inspired to learn and overcame these early disadvantages through success in a foreign language classroom. May your teaching be such an influence on this kind of student!

Another technique is to use flash cards to drill isolated words or phrases varying the order in which they appear. Go through ten or more words at a time calling for individual reading. Flash card frequently prove advantageous because they require instantaneous recognition and response on the part of the student.

The teacher may also choose to write ten or more words on the board in no special order or connection. The students may read these chorally and then individually. To reinforce comprehension, the teacher may create partial sentences, requiring the students to complete them with a word or phrase from the list on the board. The teacher may check further by asking the class to point out the sentence, word, or phrase which describes a particular action, fact, or object or the teacher may ask questions about a sentence to elicit specific words found in the sentence.

Reading Adaptations and Drills

When the students are able to read the basic material well, they may also read dialogue adaptations and pattern drills. This total procedure helps the class make the transition to the next reading phase. The students should not encounter many difficulties in reading this material if it has been reinforced frequently by oral practice. The students should also be reminded that their ears are more reliable than their eyes at this point.

Teachers may initiate the oral presentation of the basic dialogue or sentences of the new unit while the class is still in the reading phase of the preceding unit. Or they may decide on a concurrent audio-lingual and visual presentation of new material. They may wish to introduce the initial elements of the new unit audio-lingually and then follow this up the next day with reading drill and writing practice based on these elements.

Memorization takes place with the aid of the printed word at the same time the class receives further training in sound-symbol association. Each segment of the basic material is presented and drilled in this way until all of it has been mastered. It is well to remember that overlearning is still important at this stage.

After the students have been permitted free use of reading in the review and practice of adapted materials, the occasional error in pronunciation can frequently be corrected by direct oral recourse to the dialogue line where it originated. With books closed, the student should be asked a question orally which would stimulate the response which contains the word or words incorrectly pronounced when the student was reading.

Reading Aloud versus Reading for Comprehension

A distinction should be made between reading aloud and reading for comprehension. Reading aloud helps the student to make the connection between the sound and its written symbol. Sufficient practice to establish this sound-symbol relationship should be provided. However, the teacher and students should be aware that establishing this relationship by reading aloud is a separate and distinct objective from teaching pronunciation and auditory memory, which is enhanced by choral practice, dialogue memorization and pattern practice.

When it appears that reading aloud practice has resulted in correct sound production based on the printed symbol, then the teacher should relegate this type of class activity to a minor position. Students will probably get bored reading aloud after the first few weeks since they are not very stimulated or challenged by listening to others read. The students should be encouraged to read aloud on their own to polish their fluency and phrasing. Occasionally, the teacher can schedule individual reading aloud sessions while other students are doing written work or some other kind of activity.

There are times in any level Samoan language class when reading aloud can be a very productive activity. In advanced classes the students may benefit a great deal from reading aloud the parts of a play, a poem or chant, a song, a conversation, a description, or some other types of written materials. At this level, the purpose of the activity is to heighten comprehension, empathy and feeling, not to improve pronunciation.

Reading for comprehension is a different skill which is more difficult to teach than reading aloud. Material must be selected at the proper difficulty level and the teacher must provide guidelines for understanding what is read and follow-up activities that encourage the students to read and to prepare for class.

Providing a glossary with the reading selection can make the students' job of reading for comprehension easier. In the beginning this is important. Reading for comprehension is a more solitary, private type of activity, and motivation is important in providing the students with the best learning environment. Material must be interesting and appealing so that the student will want to put in the work necessary to comprehend the reading.

Having to look up every word in the selection is counterproductive. Although this can be avoided if the teacher selects material with an eye to the proper difficulty level, the teacher should also make the students aware of how to read for comprehension through content. Many English speakers encounter unfamiliar words in newspapers, magazines, and reports, but instead of rushing to the dictionary, they are able to figure out an approximate meaning from the rest of the phrase.

The teacher should instruct the students to read the entire paragraph or selection several times in order to get some idea of the total meaning. This is related to the idea of skimming that is introduced in some speed reading courses. Instead of wasting the time to look up the first unfamiliar word that the student comes upon, that time can be used to skim twice or three times. Many of the unfamiliar words will then make sense because of the environment in which they are found.

Students must begin to be attentive to larger units, such as "the sentence and paragraph, if they are to begin to enjoy and appreciate reading. Looking up each word robs them of this overall picture and leaves them instead with an overwhelming and disconnected mass of information that is both uninteresting and impossible to absorb."[5]

Of course, the student must be encouraged to read in Samoan and not to translate everything into English. This is difficult and frustrating but the teacher must keep returning to this point to reinforce the importance of it. If the students force themselves to do this, it will improve their over-all comprehension of the whole selection and it will enable them more easily to discuss what they have read in Samoan.

Since Samoan vocabulary consists of many words which can simultaneously be classified as nouns, adjectives, adverbs, verbs or other parts of speech, it is important to point out to students that clues to meaning can be derived from the word's position in the structure of the sentence.

When students have to look up words to build up their vocabulary and their comprehension, they should be told that they should not write the meanings above the words in the reading selection. This is an extremely difficult habit to break and almost all second-language learners are guilty of it because it makes the initial job of reading and of recall much easier. But, in the long run, the student usually does not learn the word because there is no reason to, it's written right there with the English meaning. In order to truly learn the vocabulary, the student should put the word and meaning on index or flash cards or make up a vocabulary list then study them independently of the reading passage.

For advanced classes, it might be helpful and an interesting class activity to construct a monolingual glossary, in other words, a list of words with the meanings given in Samoan instead of English. This kind of activity can lead naturally into playing a game based on the well-known "Password"

[5]Chastain, op. cit., p. 315.

TV game show. The rules can be modified to permit the clue giver to give either one word clues as is done of TV or else a clue consisting of a phrase which would make the job of guessing the password easier.

Introducing the Reading Assignment

The teacher's responsibility in introducing the reading assignment does not end at the moment when the selection has been given to the students. According to Chastain, three important steps should be taken: the teacher should

1) "try to interest the students in the material they are to read;
2) anticipate and clarify any new vocabulary and structures that may present undue difficulties; and,
3) facilitate their reading with comprehension by giving them guiding questions that help them to read with a purpose."[6]

Follow-up activities must be prepared and carried out in subsequent classes so that the students feel that the work they put into reading the assignment was worth something to them. These activities are much more valuable if they are carried out in Samoan instead of English. These activities can range from asking questions in Samoan about the selection to having the students retell the story in Samoan in their own fashion. If students have questions during this time, they should be required and trained early to ask specific questions about specific sections of the selection instead of saying that they didn't understand anything.

Testing Reading

The Samoan language teacher is again directed to Rebecca Valette's excellent text Modern Language Testing.[7] The fifth page therein discussing the testing of reading will not be reiterated here or even summarized here. However, the types of testing which she describes and recommends will be presented.

At a basic level, most of the tests given by Samoan language teachers are reading tests. Some teachers have the time and equipment to administer speaking tests to their students and some teachers incorporate listening comprehension sections into some of their tests. But the bulk of testing done in the classroom involves some kind of reading test.

Valette breaks the types of reading tests into two general categories: testing vocabulary and grammar via reading and testing for reading comprehension. Most teachers are used to testing for vocabulary. This can be done by the dictation method or fill-in-the-blank method or the multiple-choice method. Other methods include using pictures to stimulate vocabulary items. This avoids the interference of using English. Be sure that the pictures are

[6] Ibid., p. 319.

[7] Valette, op. cit., pages 165-215

definite, i.e., there should be no ambiguity in the student's mind as to what you want identified. In a larger scale testing using this technique, whole phrases can be stimulated by a picture. The teacher can either offer several possible sentences in a multiple choice format or else the teacher can require the student to write in the answer (this really tests writing ability however, rather than reading ability).

Grammar testing can be considered a type of reading test since the student is required to read Samoan in order to select the correct answer to the item. It is a very bad technique in testing to use misspelled words or fictitious grammatical items in multiple choice possible answers. This puts a burden on the teacher to find good possible but incorrect choices that might distract the student. Teachers who have not had a methods class or a class in constructing tests should at least read up on good testing techniques. Some people who are good teachers of the material are poor testers of the material presented and this is very unfair to the students.

Grammar testing can include items relating to singular and plural determiners or noun markers, placement of adjectives, verbal tense markers, changing active voice sentences to passive voice, changing normal order verbal sentences to sentences where the agent is stressed, use of the word *ai*, and of the various other markers and particles.

Under reading comprehension testing, the teacher might test for word recognition. Since many Samoan words are really more than just cognates, they are actually English word which have been Samoanized, it should not be too difficult for students to recognize such words. In order to give students a psychological uplift when testing, a few of these types of words can be included in the early part of the test. For example, a sentence like the following might be included with instructions to circle or underline the words which come from English:

Na taunu'u mai le peresitene o le sosaiete i le aso muamua o Ianuari.

A harder type of word recognition item involves reduplicated words or words which have suffixes such as *-ga*. Students could be asked to give the root word for *pi'iga*, *mauagatā*, *ʃeiloa'i savalivali*, and *ʃa'alēmanuia*.

Testing syntax can mean identifying parts of speech of words in phrases or the tenses (aspects) of the verbs or the objects versus subjects in certain kinds of sentences. Testing reading comprehension can include items which determine if the student understands questions (answers or reactions can be in English), understands what the general topic of the passage is, or knows how to scan or skim for information to be found in a paragraph, a page, or the columns of a newspaper.

Comprehension of reading passages can be tested with questions followed by true-false answer options, multiple-choice options, or written answers in Samoan. Comprehension can also be checked by asking questions orally in Samoan or English. Complete or partial translations also give the teacher an idea of whether the student completely understood the passage.

Finally, a type of testing procedure developed by Wilson Taylor in the early 1950's, called the CLOZE TEST PROCEDURE, can be used to determine to what extent the student has comprehended and retained information and can guess at probable phrase completions. Essentially, the cloze test consists of a reading passage in which certain words have been omitted on a regular and objective basis, e.g., every fifth or tenth word.

A variation to this technique is called the reading-input format where the test maker suggests two words for each blank, the correct response and a distractor. The distractor may be selected at random from the text in which case the two words may be of different parts of speech or it may be selected specifically by the test maker in which case it would probably be the same part of speech as the correct response.

Another variation is called the multiple-choice format where three or four possible answers are suggested for each blank. Besides being good tests of reading comprehension and communication, cloze tests are easy to prepare and quick to score. After the class studies a longer reading passage, the teacher can prepare a short resume omitting every fifth word. After the students take this cloze test, the teacher will know whether or not the majority of the class comprehended the sense of the passage and learned the vocabulary and grammatical structures. The teacher can decide whether to accept only exact responses as anticipated or to accept close synonyms. According to Valette, recent experimentation showed "a .97 correlation between scores obtained with acceptable-cloze and exact-cloze scoring and /concluded/ that it is possible to substitute one for the other with little loss of information."[8]

Samoan house *(fale)*

[8]Ibid., p. 213.

THE SPEAKING SKILL

When most students are asked why they are taking the Samoan language, the usual responses are, "I want to be able to speak Samoan to talk to my friends" or "to talk to our elders in their native language." In other words, the students enter into the Samoan language classroom with the idea that they will learn to speak the language. Of course, many, if not most, of them are not aware of the work involved in learning to speak any second language and consequently they become discouraged after a while and give up far short of their goal of being able to speak Samoan.

While this might be a common phenomenon in most language classes, it doesn't have to be if the teacher will evaluate the methods used to teach and reinforce the speaking skill. The following list of self-evaluative questions might help the teacher to think of those areas which need some updating and work as far as teaching the speaking skill is concerned:

1. What are the goals of my Samoan language instruction?

2. If one of my goals is oral communication, how do I encourage the building of this skill?

3. Do I correct every utterance that my students make in trying free conversation to be sure that their grammar and pronunciation are "perfect"?

4. If I answered "yes" to #3, are my students eager to answer orally and speak in Samoan in my classes?

5. Do I give my students vocabulary and expressions that they can relate to their present life or is the Samoan which I teach related to life twenty or more years ago?

6. Do we spend more time in class talking ABOUT Samoan or more time talking IN Samoan?

7. Do I expect my students to be able to talk LIKE a native speaker or to be able to talk successfully TO a native speaker?

Of course, many of these questions are loaded! Most language teachers have a hard time tolerating incorrect grammar and pronunciation and therefore are quick to jump on an error as soon as it's made so the student gets immediate "correction and positive reinforcement". It may be a hard pill for some of us to swallow but you can't deny the fact that constant correction will cause all but the most intrepid, self-assured, or eager students to turn off, shut up, and sometimes drop out.

Many teachers might be willing to let their students make uncorrected oral errors if it contributed to their fluency and desire to speak, but the

teachers are afraid of what the native speakers or other Samoan language teachers would think. "Didn't Tui teach you how to say that or how to use that word properly when you were in his/her class??!" Well, Tui probably did teach the concept or vocabulary word but the student did not have enough speaking practice or drill practice to make it stick. Or else, the student might have merely forgotten it. The important point here is to avoid making the student feel like all the instruction in the Samoan language previously acquired was worthless.

What Is Speech?

Many second-language teachers think of speech as the process of making correct and meaningful sounds in the language being taught. Chastain avers:

> "On the other hand, most students think of speech as communicating their thoughts to someone else by means of language, in this case the second language. When the students cannot speak, by their definition, they begin to question the practicality of second-language study."[9]

If the students are learning to make sounds but not to communicate thoughts and ideas, the fault may lie in the teacher's being more concerned with the means of attaining goals rather than with the goals themselves. The teacher may also not have fully accepted the idea of oral communication in Samoan as part of the model of language learning, preferring instead to concentrate on translation or reading in original sources.

Another reason that the students may not be learning to speak is that the teachers who feel insecure in their own ability to speak Samoan may be neglecting oral or communicative activities beyond their own linguistic or psychological capabilities.

Some teachers face the real problem of classroom discipline and control since there may be students in the class who are not suited for the academic work involved in learning Samoan and who are bored or lost. In an effort to keep these students "busy," the teacher concentrates on book work and writing instead of the very kind of work which might interest this type of student--oral communication activities and games.

Because of all these reasons, many students are not being given the valid opportunity to develop their oral communicative skills in a non-threatening environment. The teacher should come to the realization that the goal of learning to speak Samoan is to be able to communicate orally with a native speaker of Samoan. Therefore, the teacher's objective should be to develop the students' speaking ability to the point where they can concentrate on the message being transmitted rather than on the code used to transmit it.

[9]Chastain, op. cit., p. 333.

Phases in Developing the Speaking Skill

Some of the textbooks now available to the Samoan language teacher include basic sentences at the beginning of each chapter. In others, basic dialogues are given at the end of the text for the students to memorize. In some of the texts, songs or chants are offered which can be memorized to be recited or sung. As good as some of these materials are, most teachers will find that they must supplement the basic texts in order to perk up the interest of their students.

Since much of the material presently available to the Samoan language teacher was conceived and written in the 1960's and early 1970's, some teachers may feel that the dialogue material is somewhat out of date for today's teenagers. Therefore, it becomes the burden of the teacher either to compose new material personally or to meet together with other Samoan language teachers to compose and organize such material in committee.

This section can only give some ideas on how Samoan can be taught as a spoken language using the materials which are available today and some suggestions on what the teacher might do to create suitable materials for teaching speaking. Chapter 5 also lists activities and materials for this purpose.

When a dialogue, series of basic sentences, or a song or chant serves as the basis of a learning unit, the student should memorize the material so that it may be manipulated and transformed in further drills and exercises. By means of pattern drills and adaptations of the dialogue, the student gains control of the structures memorized and learns to adapt the memorized materials to other situations.

Caution must be exercised to prevent the memorization of the dialogue from becoming the most important goal for the students or, as soon as it is learned, they will no longer be motivated to learn further. They must understand that the dialogue is a point of departure and that the elements of the dialogue will serve as the basis for structure drills and pattern practice. It is the adaptation of the dialogue situations which will enable the students to manipulate language in realistic situations.

In an article entitled "Study Hints for Language Students" printed in the Modern Language Journal of October 1952, and then reprinted in a handout prepared for special distribution to language teachers and students by the Houghton Mifflin Company, Boston, Mass., William G. Moulton, Professor of Germanic Linguistics at Cornell University and Editorial Advisor to the Houghton Mifflin Company on German textbooks, gives helpful suggestions on how to learn to speak and to read a second language. He tells prospective learners, in summary:

1. You can't learn a language by "thinking" about it.
2. A language is a set of habits.
3. You've got to listen and imitate.
4. You've got to memorize.
5. Study out loud.
6. Divide the material into small units (for easier memorizing).
7. Divide your study time into small units.
8. Go from the easy to the hard.
9. Make full use of class hours.
10. Don't fall behind.

Cognitive Learning versus Audio-Lingual Learning

"Whatever works" is probably the name of the method that most teachers try to adapt to their own teaching style. Through trial and error, the teacher has added and discarded many activities, exercises, and methods to arrive at whatever brings the greatest success. If this success however does not include the ability of the students to express their own ideas and thoughts in Samoan in meaningful communication, then the teacher should seriously question the "success" of the methods being used.

Noam Chomsky and other psycho-linguists question the validity of the behavioral psychology that is the basis of the audio-lingual method. They believe that simply responding to an oral stimulus will not lead students to become manipulators and speakers of a second language. If anything, they believe that the pattern practices that are so much a part of the audio-lingual method are only good in a mechanical sense to build up the learner's competence or knowledge of the language system. Since they are usually not meaningful to the student nor usually interesting to the student, they do not help to build the student's performance capability.

Those second-language teaching theoreticians and teachers who advocate the cognitive approach recommend a number of ways in which meaningful oral communication can be stimulated in the classroom. Chapter 12 in Kenneth Chastain's text gives many examples, some of which will be summarized here.

Some teachers, such as those who advocate the "Silent Way" first proposed by C. Gattegno in the early 1960's, do little talking at all in the classroom. They expect their students to arrive inductively at an understanding of language patterns, sounds, and vocabulary without explanation or linguistic organization. It sounds impossible to most teachers but it has been demonstrated and observed by enough skeptical people who acknowledge that language learning does take place.

Other teachers believe that the students should know what is happening as they are put through pattern practices. The students are either told outright, or concrete concepts (such as *lenā* versus *lelā*) are acted out or demonstrated. During this competence-building time, it would be good for the teacher to refer back to the same exercises that were previously used in building listening comprehension or reading skills. In the beginning, students can select responses to the teacher's questions from material printed on paper or written on the board. Once the students feel more secure in carrying on short exchanges, they should be expected to produce their own responses.

What seems to be stressed in the cognitive approach is having the students build up competence through meaningful and self-related exercises done in class or even done at home either orally or in writing. This is then followed up by the classroom activities which are aimed at developing performance skills in an atmosphere of confidence and mutual support where there are valid reasons for trying to communicate.

There is no getting around the fact that the students will never speak unless they actually practice speaking. All the pattern practices and language laboratory work will not help them to engage a native speaker in a meaningful conversation unless they spend a lot of class time in the give and take of conversation that has meaning and interest for themselves.

Competence exercises should be meaningful, but performance activities must convey meaning. The Samoan language teacher should always be on the lookout for more effective ways to most profitably use as much available class time as possible in the exchange of meaning in Samoan. The students will, through observation and participation, gain an image of how to perform in Samoan. Consequently, the teacher and students should concentrate on the meaning and intelligibility of what is being communicated, rather than on the grammatical correctness of the utterance.

As has been previously indicated in this guide, Samoan language teachers in the Department of Education should check into the availability of funds for the native speaker Language Drillmaster program in one's district and school. If no funds are available, the enterprising teacher might, with the approval of the DOE, find some funds available at private agencies. Perhaps if it is impossible to find funding to pay a native speaker to come and work in the Samoan language classroom on a regular basis, the teacher could encourage the students to invite native speaker relatives and friends to come occasionally as guests to speak to the students either as a whole class or in smaller groups. This latter situation may be less threatening to the older person who may feel ill at ease in addressing a whole class. Perhaps several could be invited to come on the same day. Many possibilities exist for the alert teacher to expose one's students to hearing native speech and then to conversing in Samoan with native speakers.

Examples of Performance-Oriented Activities

Very early in the class, teach the students the small phrases common to the everyday administration of the Samoan language classroom. A sample sheet of expressions is provided in Appendix A. Once the students are familiar with the expressions, the teacher must use them often, if not exclusively. As much as can be communicated in Samoan should be from the very start of the first level class.

Activities that involve the feelings and attitudes of the students may give them the satisfaction of expressing themselves in Samoan from the beginning of the course. These activities include the routine question-answer exchanges involving names and states of health. These can be expanded, however, to include the physical movement of the students within the classroom to use these exchanges of amenities and inquiries to actually gain information from students who may not be known to others.

The teacher may wish to bring small prizes, such as Samoan language or culture oriented pictures, post cards, or printed matter, or even food to distribute to those who win in some kind of language game. Of course, this

must be handled carefully or the students may become conditioned to performing only for a prize.

An activity involving the use of a dialogue is very helpful in developing eye contact and more emotional involvement in what are too frequently boring and monotonous renderings of sterile "conversations." This technique involves giving each participant in the dialogue an index card with only one side of the dialogue. The second speaker must listen to the first to know when to come in with an answer or rejoinder. The students should be told that they may look at their cards once the conversation has started but they must not read their line. They must look up at the person to whom they are speaking and say the line as naturally as possible. The innovative part of this technique comes in when the teacher and then the other students start to give roles to the two people in the dialogue to play. The second time around with the same dialogue the teacher might tell the two students: "This time, A, you are the big football hero in the school and B, you are the girl who has a mad crush on him." or "This time, you are two people who can't stand one another and yet you are forced to express these social amenities because there are others around." The other students can be invited to suggest role situations and this will cause the rest of the class to be involved in the conversation between just two people. Soon, the mechanics of saying the words are not thought of anymore and the total communicative skills of the dialogue participants are being used to get the message across--phrasing, intonation, body language and gestures, and many other more subtle aspects of communication.

Another method of eliciting free responses in a somewhat controlled or restricted environment is the asking of oral questions relating to both listening comprehension and reading passages which have been studied by the students. Questions requiring only *'ioe* or *lēai* could be used initially to "warm up" the students and build up their confidence. However, the real heart of the exercise should be the use of the interrogative words to elicit meaningful answers. The teacher should not rely solely on this type of questioning, however much it makes the students talk, because it is still an artificial kind of situation. Everyone knows the answers to the fact questions so no real communication takes place.

The next step might be, therefore, to ask questions in the affective learning domain, i.e., questions about how the students feel about certain things in the passage or about how they would have done something differently or how they would have carried a portion or sub-plot of the story off to some other conclusion.

Chastain describes a technique called the Cummings device which might prove useful to some Samoan language teachers:

> "The Cummings device is basically an utterance initiating some possible interchange accompanied by a list of potential rejoinders and followed by practice. It seems to be a very practical technique of meeting some of the qualifications for communication activities. . . .It is a practical technique which teachers may prepare over almost any structure or content as long as they have the creativity to put it into some meaningful exchange which can be answered by individuals in a variety of ways. The format may be used for speaking or writing activities."[10]

[10] Ibid., p. 350.

An example of the Cummings device in a Samoan language exercise follows:

Basic utterances:

'O le ā lau mea 'ā fai nanei pe'ā tā le ono?
Ona ā lea?

Potential rejoinders:

'O le 'ā 'ou toe fo'i i lo'u fale
Ona 'ou tā'ele lea.
Ona 'ou 'ai lea.
Ona 'ou moe lea.

Students in European languages have always been given the opportunity to memorize and recite short passages from the great literary works of the countries studied. Students in Samoan language classes could be encouraged to do the same thing with teacher-originated materials or chants or short stories and legends from the Samoan literature available in books and Samoan language newspapers.

The most important goal in teaching the speaking skill is to have the students attain the ability to converse extemporaneously on subjects within their ken. In more advanced levels of the Samoan language class, the teacher will want to go beyond the types of activities described above. The students should be given opportunities to progress in their speaking from answering questions in simple structure to using more complex structure, from short statements to longer speech of a few minutes' duration, from short dialogues with the teacher or one another to more sustained conversations.

Chastain writes:

"...the most difficult speech activity is the action, reaction, and interaction of a sustained conversation. . . . Asking and answering questions is much more closely related to real-life language activity than drills or grammar exercises and, as such, is normally much more interesting to the students. . . as they practice true communication, their speed and ease of response will increase."[11]

In order to reach the goal of sustained extemporaneous or prepared speech and conversation, the teacher may wish to have the students give oral summaries of their readings or the dialogues performed in class. This should be started early in level one where the class as a whole may be asked to do the summarizing. The idea of the summary, whether done chorally or individually, is to get all the facts and keep them in the proper order.

Carefully selected tapes of native speakers telling short anecdotes or stories can be of tremendous help in encouraging students to speak. After repeated listening and discussion in class to assure that the material is understood, students can then re-tell the story in their own words but drawing heavily on the native speaker's version. There are two advantages to this method: the student has already embedded in his/her ear a ready supply of sentences with appropriate intonation patterns which he/she will almost automatically duplicate; and secondly, students love to imitate "real" Samoan. Where the

[11] Ibid., p. 351

native speaker tells the story in the first person, the student re-teller has the additional exercise of performing the transformation to the third person. The tapes need only be two or three minutes long in the beginning, working up to longer selections of about ten minutes.

The next step beyond this is to have the students give oral reports or summaries of something of importance or interest to them. This should be started off with a question or series of questions or a statement given by the teacher as a point of departure. Such statements as "Tell us about your family" or "Where do you work and what kind of job do you have" or "What did you like about last Friday's football game" all pertain to the students' lives and, if they have been given the vocabulary and structure beforehand along with the prerequisite competence drill practice, they should begin to be able to make the first steps toward meaningful communication in a monologue mode.

Some teachers have suggested, when working with high school teenagers, to select as topics of discussion the description of boyfriends or girlfriends including the build, features, nature and character of these close friends. Since the students have the knowledge available to them, i.e., they know what their friends look and act like, and presuming that they have learned the appropriate vocabulary and structures, they should be able to participate more freely in the communicative activities in the classroom.

A higher step will be to ask the students their opinions or feelings about a reading. This is still somewhat guided, however. Once the teacher feels that enough vocabulary has been learned and stored away, the students should be asked these same questions about particular aspects of life around the students. These could include conditions in the class, the school, the community, the nation and the world or perhaps ideas about Samoan dance, singing, material culture, or the status of Samoans in Hawai'i.

It will be frustrating in many cases because their thinking ability will outstrip their ability to express themselves in Samoan. But, without such practice in going from thought to expression, perhaps with a little help from fellow students or the teacher, the students will never learn to really speak Samoan, since language is essentially communication in which ideas, thoughts, and feelings are exchanged with other people. This problem must be addressed.

One way around this problem is community learning. Up to eight students sit in a circle around a tape recorder (other students may make a larger circle of observers around the outside). The participants choose a subject that they care about and carry on a conversation, everyone taking a turn. The students say whatever they want, depending on the teacher to supply the Samoan, which they then repeat into the recorder. The end result will be an eight to ten sentence conversation which says something the students wanted to say. Then the tape is replayed, with the teacher explaining briefly, if necessary, any new constructions used. Then all the students can learn this new material which they have developed themselves in response to their own particular need for expression.

Usually the teacher should try to keep culture discussions or discussions about the students' feelings concerning the class, school, family, etc., in Samoan. However, if some profound cultural or psychological insight is about

to show forth and the students cannot express it in Samoan, by all means continue the discussion in English since such cultural awareness and self-awareness are part of the important Performance Expectations and Program Objectives of the Samoan language instruction in Hawaii.

In large classes, the problem of avoiding boredom, loss of attention and the wasting of other students' time when one student is speaking can be handled by using timed "buzz sessions" of 2 to 4 students on a very specific assignment with the teacher circulating around the classroom available to answer questions. The students should report back to the entire class in Samoan concerning their assignments. Other productive ways of handling a large class involve the use of a language lab for some students while others are doing different work, or else the splitting of the class into those doing oral work and those doing reading or writing activities. Sometimes the slower students who fall behind in group response situations and thereby hold up the other students can be taken aside while the rest of the class works on something else. These slower students can then be given more practice in round-robin type drills involving patterns or question/answer or statement/rejoinder items.

Content for conversation can be provided by handing out beforehand some cultural material in English to be prepared for discussion in Samoan. The students will then have some knowledge to draw upon and they can look up certain vocabulary words to help them in their discussions.

Bringing something to class to "Show and Tell" may seem like a return to elementary school days to some students, but it could be an effective way to get them to talk about something relevant to their lives. The teacher should think carefully about how to handle this with one's particular type of students and then try it if feasible.

Finally, the teacher should seriously consider the use of communication games and role playing in the classroom. Some teachers may not feel comfortable allowing their students to "play." But, if the focus is always kept on the language learning and using aspects of the game, then the students will probably be more motivated and interested in learning and using the language.

Simple games for vocabulary can include a type of tic-tac-toe where the student must identify a picture or translate a word or phrase in order to place an X or O in the desired area of the tic-tac-toe frame drawn on the board.

A physical movement game which is good for many sociolinguistic reasons is the dialogue or story reconstruction game, sometimes called the "Strip Story." In this game, which can be played with one team or as a timed competition between two teams, the students are each given a sentence on a piece of paper. They must all memorize the sentence without showing it to anyone else. After returning the papers to the teacher, the students are told to start reciting their sentences to one another in order to try to decide in which order they should be given. Generally some kind of leadership will generate within the group and each student will be told where in line he or she should stand so that when each person recites a line, the dialogue or

story will be complete and in the right order and make sense. This game involves physical movement which interests students and makes use of the listening comprehension and speaking skills.

Teachers should be on the alert for other kinds of games which have proved successful in the language classrooms. Some language game books are available commercially. Talking and sharing with other language teachers within the teacher's school is a good means of getting ideas for games, activities, and visual materials which can be adapted to Samoan language teaching. Another good source of professional information is the Hawaii Association of Language Teachers (H.A.L.T.), whose mailing address is P.O. Box 955, Honolulu, Hawaii, 96808. This is an umbrella organization representing all the language teachers' organizations. It has sponsored the highly successful "Festival of Languages" at Kapiolani Park for the past several years and well-attended language teacher workshops held each spring. A monthly newsletter keeps teachers abreast of language happenings in the State and usually gives helpful hints regarding language teaching.

Testing Speaking

Most teachers, usually because of very large class sizes, are not able to test their students' speaking ability as well or as often as they might want to. If, however, the teacher and students set communication through speaking as an important goal in the Samoan language classroom, some measure or evaluation of the students' progress toward acquiring that goal will have to be made.

Speaking tests can be time consuming, invalid because of poor construction and/or scoring, and highly subjective; or else they can be well-planned, objective and validly scored. This will depend on how much time and effort the teacher puts into the testing program for speaking. Some tests can measure the students competence, such as correct pronunciation, knowledge of vocabulary, and ability to manipulate grammatical patterns. Other tests can measure the performance skill of communicating one's thoughts, ideas, and feelings orally.

The teacher is again directed to Rebecca Valette's Modern Language Testing where forty-five pages of text cover this important area. In summary, the teacher can test for pronunciation, intonation, stress, liaison, vocabulary and grammar in competency-based speaking tests. Tests can include sections based on mimicry memorization and recitation, simple answers, phrase completion, identifying pictures and reacting to flash cards (e.g., numbers), and reading aloud.

Vocabulary can be tested using real objects, telling time, doing oral numerical computations, identifying pictures with stress on identification of nouns, adjectives, or verbs, describing photos or slides, giving synonyms and antonyms, reciting sequences like days of the week or months of the year, defining words in Samoan, associating words, and giving oral translations.

Testing for communication ability may be a little more involved and yet there are some aids to help the teacher plan for such testing. The teacher could develop pictures or use commercially-prepared ideograms or pictures which the students can interpret orally. The student can be asked to look at several pictures which have been numbered or lettered. The student can then be asked to identify one of the pictures. A listener must be able to guess which one is being described solely through oral clues, pointing is not permitted. Statements and rejoinders can test for communication. Role playing assigned parts in a conversation can offer freedom of expression within a structure which can be graded.

The student may be asked to take the part of an interviewer talking to a native speaker (teacher or native speaker drillmaster) who only speaks Samoan. The student has a list of questions to ask which can only be done in Samoan. The results of the interview are to be written up either in Samoan (by more advanced students) or in English (for those who may be just beginning). Valette's book contains a rating scale with descriptions of how to grade a student taking this kind of test. Grading is based on fluency, quality of communication, amount of communication, and effort to communicate.

Students can be asked to record monologues or descriptions concerning pictures or readings or other oral topics selected by the teacher or pre-selected by the students. Impromptu role playing with both open and secret instructions can prove to be interesting and fun in practicing free expression and also in testing oral communication.

Live monologues, dialogues, and conversations with the teacher listening are good for testing speaking and oral communication skills. If the teacher can secure a native speaker drillmaster or someone from the community, the students can also be tested in a situation where they are to act as interpreters for someone who speaks only in Samoan and who does not understand English. This, of course, should be done as an activity before it is ever used for testing.

Finally, Valette gives several pages of good advice and examples on how to grade all these types of oral communication tests at the end of her chapter on testing speaking.[12]

[12]Valette, op. cit., pp. 157-163.

THE WRITING SKILL

In some audio-lingual modes of language instruction, teachers may not want to introduce work in the writing skill until rather late. However, most language teachers will probably be teaching a more eclectic method, drawing from audio-lingual, grammar-translation, and cognitive methods. When writing is introduced, it should be to reinforce the skills which have already been practiced. Writing out basic sentences and dialogues which have been memorized and manipulated orally in class can be copied out in writing for practice by the student.

Since there are no unusual letters or characters in the Samoan orthography, the student should not have difficulty with anything except the *koma liliu* and the *fa'amamafa*. In practice writing sessions including mere copying of printed material and also dictations given in Samoan, new students should be careful to include the marks in the spelling of the words. The teacher should call attention to the marks and inform the students that, since the marks are integral parts of the graphic representation (symbols) of the Samoan sounds, the absence of correct marks will cause the word to be marked incorrect on quizzes and tests just as when letters are missing or in the wrong order. The teacher does not have to take off full credit but there are differences of opinion here. Some teachers take off a half point in vocabulary quizzes for otherwise correct words which have missing or incorrect marks. Other teachers, feeling that the marks are just as much a part of the word as the letters are, mark the word completely wrong. Each teacher will have to make a decision and inform the students on how they will be graded. Unmarked Samoan should be introduced later in the year.

Writing helps to fix the students' grasp of vocabulary and grammar. It is one of the skills, along with reading, which usually lasts longer after speaking and listening comprehension have begun to erode away with no practice.

Writing activities permit the teacher and students to deal with parts of words in isolation and in context that usually can not be handled well in a speaking environment. Written exercises also enable the teacher to evaluate the progress being made by the students in concept acquisition.

Students seem to place more importance on work that has to be written and handed in than on exercises that are primarily oral and designed to show how much they have learned in the listening comprehension and speaking skills. This is probably a carry over from their other classes where they are not expected to focus a lot of attention on their oral skills. It is good, therefore, that some emphasis be put on written work in class but it is also important that the teacher continue to stress that the oral work plays a major role in permitting the student to achieve the course objectives of comprehending and speaking to native speakers in Samoan.

Writing permits the student to acquire the vocabulary and structure presented in a lesson so that the teacher can move to the oral skills and thus use the available class time to its advantage. At the competence level, listening and speaking develop the students' abilities in sound discrimination and auditory memory, pronunciation and intonation, while writing practice stresses sound-symbol association, vocabulary, spelling, and structural forms.

Since writing is a productive skill like speaking, it should be introduced after the receptive skills of listening comprehension and reading have been introduced and practiced in each lesson. By the end of the lesson or unit, the student should be able to express himself or herself orally and in writing concerning the topics introduced in the lesson. The writing assignments should concern some idea of interest to the students but not so difficult as to necessitate their using structure which they have not yet practiced.

Sequence of Writing Exercises and Activities

Exercises involving writing must progress from competence levels to productive levels. Chastain sums up this progress:

> "Before being introduced to writing, the students should be able to hear the sounds of the second language and to pronounce them aloud when they see them. They should have a corpus of vocabulary, and they should comprehend the grammatical structures with which they will be working as they are writing. In the writing sequence, writing consists of the completion of exercises that teach students to (1) write the sounds they can understand, pronounce, and read; (2) master the forms of the grammar being studied; and (3) proceed to activities in which they practice combining words and grammar to express themselves in writing. Many of the exercises and activities used in developing speaking abilities are also appropriate for developing writing abilities."[13]

The students should do some copying of previously learned oral material to insure that they can make the correct sound-symbol associations. This is not a very interesting activity and the students can become very bored quickly so the teacher should take care not to overuse this technique.

The teacher should move to dictation exercises in order to reinforce the association between symbol and sound. If dictation exercises are conducted properly, they will also impress upon the students the importance of building up their auditory memory. The teacher should dictate in short phrases but should not repeat them more than a total of three or four times. The students should be taught how to take dictation. This is a specialized skill which is hard even in one's native language so it must be taught. Don't take for granted that the students will know how to go about taking dictation.

The teacher should read the whole passage through once while the students just listen. The teacher should then reread the passage in short phrases at natural speed and with natural liaison, i.e., running together those words which would naturally be run together in normal native speech. The entire

[13]Chastain, op. cit., pp. 367-368.

passage should then be reread one last time. Usually, pleas to reread certain phrases or words should not be heeded if the teacher has stressed to the students from the very first dictation that they must listen carefully. If such pleas are heeded once or twice, they will never cease and the dictation will degenerate into an oral spelling exercise.

Productive level exercises involve the students' using their personal mental processes to communicate in writing within the incomplete language system which they are developing. Of course, since these kinds of exercises reflect the individual student's own thinking and desires to communicate, the answers given by each student will probably be somewhat different.

The teacher can explain a certain situation, for example, and ask the students to give an appropriate question or statement. The teacher can also prepare exercises in which the students complete sentences with their own ideas or feelings. This relates the exercise to their own lives and realms of experience. It also provides variety and gives the teacher and fellow students opportunities to get to know one another better.

Another form of productive exercise involves the answering of questions based on the content of listening comprehension or reading passages. These may vary in difficulty based on how well the student has understood the passage in question. Slightly more difficult are those exercises wherein the students are to answer personalized questions since these involve the transfer of knowledge and may include structures and vocabulary that do not come directly from the lesson or unit under study.

Other writing activities of similar difficulty level include making up questions to be asked to others in the class, writing one-sentence descriptions of pictures or events, and composing short dialogues.

After some experience with these types of writing exercises, the students should progress to the writing of paragraphs and short compositions. These can be in the form of summaries, semi-controlled writing, and finally uncontrolled free compositions. Many teachers spend much time correcting such compositions only to find that the students really don't pay too much attention to the corrected forms. An interesting study done in 1966 and cited by Chastain indicates that students required to write as much as they could without paying special attention to language forms tended to learn to write more and with fewer errors than students who carefully prepared compositions and then analytically reviewed their corrected errors. The individual teacher may wish to experiment in order to see if this hypothesis holds true in one's own classes.

Testing Writing

The tests that teachers can give to measure progress in writing resemble the exercises and activities described above. Early in the first level, students can be asked to copy printed or written Samoan so as to be sure that they are using the correct letters and marks.

Spelling tests using either isolated words or words illustrated within a context can be valuable testing for writing skills but for the greatest reinforcement to the students, they should be corrected immediately, perhaps by having the students exchange papers. This can be done if the teacher establishes the proper rapport and learning environment within the classroom. Honesty and care in correcting errors should be stressed.

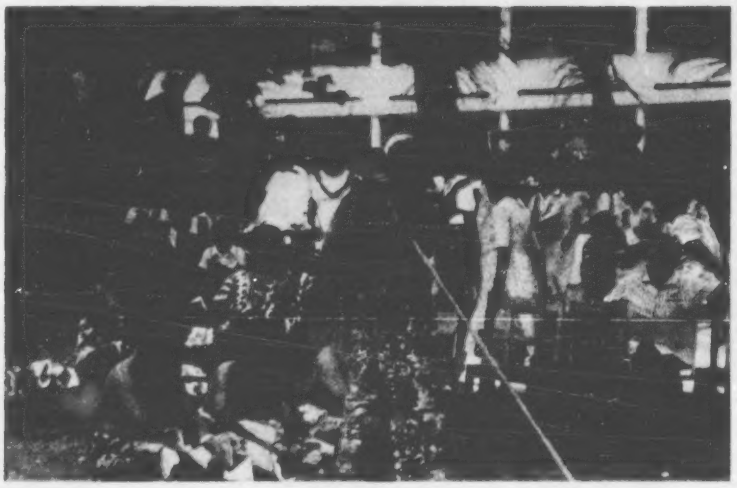
Fill-in-the-blank spot dictations and full dictations can be useful testing devices. Vocabulary can be tested using pictures (labelling items, answering short questions, and completion items), completing series like numbers and days of the week, synonyms and antonyms, Samoan definitions, and sentence construction based on given cue word in order to test if the meaning can be illustrated in context.

Written grammar tests measure the students' understanding of structure but do not measure the students' ability to use the written language as a medium of personal communication. Many types of written grammar tests are explained in Valette's Modern Language Testing, chapter eight.

Finally, using written Samoan as a means of personal expression or communication can be tested in different types of compositions. These move from controlled to directed to free compositions using visual and written cues.

At the advanced level, students can be tested through valid and reliable translation tests, first from Samoan to English and then from English to Samoan. Translations may be scored for accuracy or for literary expression.

The performance skill of writing is probably the least well-developed language skill learned in the language classroom; however, it is extremely valuable as a means of establishing competence and developing productive performance skills. It is also a skill which, however imperfectly learned in class, will probably outlast the listening comprehension and speaking skills when the learner has stopped practicing.



A talking chief *(tulāfale)*

CHAPTER III

'O le lā'au e tū, 'ae ōia

'Though the tree stands, it is marked to be cut'

Man too is mortal

SCOPE AND SEQUENCE OF THE SECONDARY SCHOOLS SAMOAN PROGRAM

The Scope and Sequence Charts attempt to describe the development of the four basic skills (listening, speaking, reading, writing) in a sequential order from simple to complex. Not only are the items under each skill listed in sequence of study, but the skills themselves are listed in sequence of development.

Flexibility is necessary in categorizing the steps of development into levels of study. One reason is that the individual steps may very often overlap. For example, Step 6 of Listening Skills Development, Level I, could possibly be included in Level II as well. That is to say, the inclusion of a particular step in one level does not necessarily imply that it cannot be included in the following level. Similarly, the basic skills themselves may overlap. Speaking does not develop only after listening is completed. They are developed simultaneously.

Another reason for adaptability in categorizing the steps is that, in some instances, individual steps may be interchanged. Step 17 in Speaking Skills Development, for example, may be reversed with Step 18 without much difficulty. Whatever the case may be, one can correctly assume that getting from Step 1 to Step 24 of Speaking Skills Development does, indeed, necessitate the accomplishment of all intermediate steps.

Pervading the development of each and all skills is the development and expansion of an active as well as passive vocabulary without which a student would be left with only patterns, tenses, or modes which are very limited resources and inadequate for the real use of the language.

The following charts should help the teacher in developing instructional objectives best fitted to his or her own program. In addition, the section, Content and Skills of Levels I-II (Chapter 5), contains specific material on the Samoan Language which could be used or adapted in developing instructional objectives.

SCOPE AND SEQUENCE CHARTS

LISTENING SKILLS DEVELOPMENT

STEP

LEVEL I

1. Discrimination of simple vowels/consonants and minimal pairs containing glottal stops and long vowels
2. Comprehension of individual words
3. Recognition and comprehension of simple patterns
4. Recognition and comprehension of declarative and interrogative phrases
5. Recognition and discrimination of intonation patterns
6. Discrimination of vowel clusters, liaison, initial glottal stops and long vowels within an aural context
7. Recognition and comprehension of phrases using verbal tense markers
8. Comprehension of simple dialogues
9. Recognition and comprehension of verbal and verbless sentences
10. Introduction of the possessive system and pronoun system
11. Recognition and comprehension of negative phrases in past and non-past
12. Comprehension of simple passages and simple songs

LEVEL II

13. Reinforcement of all of above
14. Reinforcement of recognition and comprehension of phrases using all verbal tense markers
15. Recognition and comprehension of negative phrases in past and non-past
16. Recognition and comprehension of negative and affirmative phrases containing pronoun and non-pronoun subjects
17. Recognition and comprehension of sentences in active and passive voice
18. Recognition and comprehension of sentences containing the possessive markers

LISTENING SKILLS DEVELOPMENT (cont'd)

19. Recognition and comprehension of the use of the particle *ai*

20. Comprehension of more difficult dialogues, narratives, songs, and chants

21. Reinforcement of discrimination of word order patterns

22. Recognition of variations in speech patterns and styles, including the formal (*t*) and colloquial (*k*) modes

23. Comprehension of standard Samoan spoken at normal speed

24. Comprehension of polite (chiefly) Samoan in limited situations

Thatching a *fale* with sugarcane leaves

SPEAKING SKILLS DEVELOPMENT

STEP

1. Production of simple vowels, consonants, diphthongs and minimal pairs contrasting presence and absence of glottal stops and long vowels
2. Repetition and usage of simple meaningful utterances
3. Repetition and usage of simple patterns

L E V E L I

4. Repetition and usage of correct intonation in declarative, interrogative and imperative phrases
5. Proper production of vowel clusters, long vowels, liaison, glottal stops and natural breath groups in speaking and reading aloud
6. Repetition and usage of all verbal tenses
7. Repetition of simple dialogues in formal (*t*) and colloquial (*k*) modes
8. Production of verbal and verbless phrases
9. Introduction of the possessive system
10. Singing/recitation of simple songs, chants and prose passages
11. Production of negative phrases in past and non-past containing pronoun and non-pronoun subjects
12. Introduction to polite (chiefly) language

L E V E L II

13. Usage of all of the above
14. Reinforcement of repetition and usage of word and phrase patterns
15. Reinforcement of usage of proper intonation patterns
16. Usage of appropriate verb tenses
17. Usage of active and passive voice
18. Usage of the particle *ai*
19. Use of more complex sentence structure

SPEAKING SKILLS DEVELOPMENT (cont'd)

20. Speaking in the formal (*t*) and colloquial (*k*) modes

21. Recitation/singing of more difficult dialogues, narratives, poems, songs, chants, and playing of oral-type games

22. Enactment of dramatic roles, presentation of oral reports, participation in more difficult oral-type games, active participation in activities requiring language use outside of the classroom

23. Speaking standard Samoan at normal speed

24. Speaking in polite (chiefly) language in limited situations

White Sunday *(Lotu Tamaiti)* church service

READING SKILLS DEVELOPMENT

STEP

1. Association of vowel/consonant sounds with written symbols including glottal stops and long vowels
2. Recognition of punctuation
3. Recognition and correct pronunciation of vowel clusters, liaison, glottal stops and long vowels
4. Recognition of spoken word corresponding to written word
5. Recognition and comprehension of basic vocabulary words found in isolation and within contexts studied aurally-orally in class

L E V E L I

6. Recognition and comprehension of verbal phrases with verbal tense markers
7. Recognition and comprehension of basic verbal and verbless phrase patterns
8. Reading with proper pronunciation and intonation
9. Recognition of positive and negative sentences
10. Introduction of the possessive system including all possessive markers in printed materials
11. Recognition and comprehension of work order patterns
12. Comprehension of simple dialogues, passages, and songs in printed form
13. Recognition and comprehension of negative phrases in past and non-past

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L E V E L II

14. Reinforcement of all above
15. Reinforcement of recognition and comprehension of verbal phrases marked with the verbal tense markers
16. Recognition and comprehension of negative and affirmative phrases containing pronoun and non-pronoun subjects
17. Recognition and comprehension of sentences in active and passive voice
18. Recognition and comprehension of the use of the particle *ai*

READING SKILLS DEVELOPMENT (cont'd)

19. Recognition and comprehension of all word order patterns

20. Comprehension of more difficult dialogues, narratives, songs, and chants

21. Reading more complex dialogues, narratives, songs, chants and other materials with proper pronunciation and intonation

22. Recognition and comprehension of material written in standard, marked Samoan at student's level of competence

23. Comprehension of prepared, culturally-based material written in Samoan with the proper marks

24. Recognition and comprehension of examples of original source materials printed without the marks as drawn from Samoan newspapers, legends and chants, songs, and the Bible

Peeling bark for tapa cloth *(siapo)*

WRITING SKILLS DEVELOPMENT

STEP

1. Association of vowel/consonant sounds with written symbols
2. Recognition and proper use of punctuation, glottal stops and long vowels
3. Transcription of spoken word to written word through dictation

LEVEL I

4. Recognition and transcription of vowel clusters, liaison, glottal stops and long consonants
5. Usage of basic verbal and non-verbal patterns to form meaningful phrases
6. Awareness of word order within phrases and sentences
7. Usage of verb tenses to form meaningful sentences
8. Recognition of negative markers
9. Usage of the possessive system
10. Usage of pronouns
11. Written exercises on all of above
12. Writing of simple dialogues and paragraphs

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13. Reinforcement of all above
14. Transcription of affirmative to negative sentences with pronoun and non-pronoun subjects
15. Usage of proper word order patterns in verbal and non-verbal sentences
16. Transformation from active to passive voice sentences and vice versa
17. Transcription of dictations of more difficult words, sentences and paragraphs
18. Writing of more difficult exercises using all of above
19. Writing answers to questions based on culturally-oriented material in Samoan
20. Writing of short dialogues and paragraphs

LEVEL II

WRITING SKILLS DEVELOPMENT (cont'd)

21. Reinforcement of sound to symbol correspondence

22. Reinforcement of verbal tense discrimination

23. Reinforcement of writing answers to questions and writing questions which fit given answers

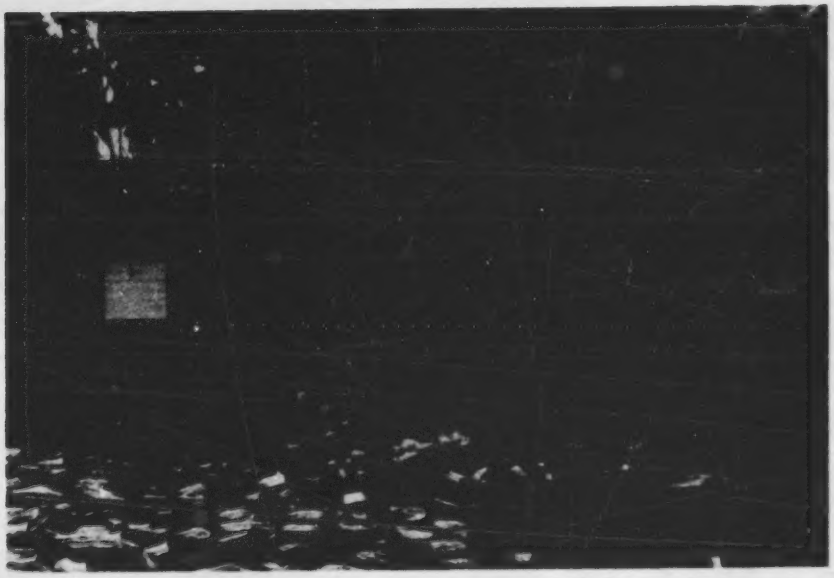
24. Transcriptions of dictations of more difficult sentences and narratives

25. Writing of short compositions on specified topics within the student's experience and interests

26. Writing paraphrases of dialogues and short stories

27. Writing of more complex compositions and dialogues

28. Writing of material in standard marked and unmarked Samoan



Preparing pandanus leaves for weaving

ESSENTIALS FOR ORAL AND WRITTEN COMMUNICATION

Skills and concepts:	Phonology	Morphology	Syntax	Vocabulary	Culture	Ultimate Goals
LISTENING: The ability	to hear all the meaningful sound contrasts of Samoan when it is spoken at a normal rate in complete utterances.	to hear all the changes of meaning caused by modifications of word forms when Samoan is spoken at a normal rate in complete utterances.	to hear Samoan without being confused by syntactical arrangements.	to hear and understand words in normal conversational contexts.	to detect nuances of meaning relating to social position, family relationships, customs, traditions, literary and oral classics, etc.	to comprehend aurally new arrangements of familiar material when spoken at normal tempo and with normal intonation and rhythm.
SPEAKING: The ability	to produce all the sounds and intonation patterns of Samoan in a manner acceptable to native speakers.	to express one's ideas orally using appropriate grammatical forms.	to express one's ideas orally using word order which is characteristic of Samoan.	to acquire an active speaking vocabulary appropriate to the age, maturity level, and capacity of the student and one which is appropriate for communication in the modern world.	to use culturally acceptable forms appropriate to the person addressed and to reveal some knowledge of the heritage of those who speak Samoan	to reorganize familiar vocabulary and grammatical forms and to apply them to new situations using pronunciation and intonation in a manner acceptable to a native speaker.
READING: The ability	to associate the appropriate graphic symbols with the sounds for which they stand.	to draw meaning directly from the printed page through recognition of changes in meaning caused by modifications in structure	to read directly in Samoan without being confused by syntactical arrangements	to recognize in context a wide range of vocabulary items.	to be able to read Samoan newspapers and works of literature. This implies a basic knowledge of the history, literature, oral traditions, and customs of Samoa.	to read directly in Samoan marked and unmarked printed material without constant recourse to a bi-lingual dictionary.

ESSENTIALS FOR ORAL AND WRITTEN COMMUNICATION (cont'd)

Skills and concepts:	Phonology	Morphology	Syntax	Vocabulary	Culture	Ultimate Goals
WRITING: The ability	to spell the graphic symbols which stand for the sounds of Samoan	to express one's ideas in writing using appropriate grammatical forms.	to express one's ideas in writing using the appropriate word order of Samoan	to express one's ideas in writing using vocabulary which is appropriate to the occasion.	to use the appropriate style according to the nature of what is being written.	to express one's ideas--idiomatically and freely--in writing.
CONCEPT: The ability	to understand the relationship between the sound symbols and written symbols	to understand how Samoan uses such devices as number, particles, *o* and *a* class possessives, prefixes, suffixes and other modifications of oral and written forms to express meaning.	to understand how Samoan uses variations in word order to express meaning.	to understand that the semantic range of Samoan words usually differs from that covered by the nearest English equivalents.	to evaluate the Samoan cultural aspects presented in the course objectively and on their own merits rather than from the standpoint of Western culture.	to apply spontaneously everything one has learned to new situations.

(Adapted to Samoan from the preliminary edition of the German Curriculum Guide, Madison, Wis., Department of Public Instruction, 1968, as printed in Teaching Foreign Languages, Frank M. Grittner, Harper & Row Publishers, New York, 1969.)

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CHAPTER IV

'O le au o mātua le fānau

'The treasures of the parents are their children'

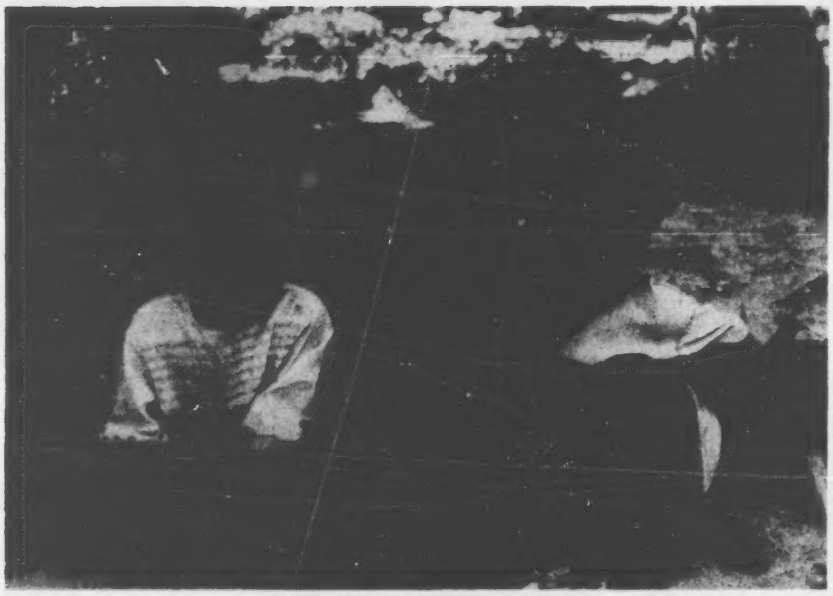
The child is the heart of the parents' affections

SAMOAN LANGUAGE CURRICULUM OUTLINE

This is a curriculum outline for first and second year Samoan. It covers, vertically, the four essential skills: listening comprehension, reading, speaking, and writing, followed by overall concepts.

Horizontally, the five elements of instruction are covered. They are phonology, morphology, syntax, vocabulary, and culture.

The curriculum outline is designed to give a short overall review of the program so that it is easier to relate, conceptually, to the Foundation Program Objectives, the Samoan Language Program Objectives, and the Student Performance Expectations. The section of this book titled, Content and Skills of Levels I-II (Chapter 5), contains specific material on the Samoan language and follows the outline found on the next four pages. It has been included in this text to assist the Samoan language teacher in developing his/her instructional objectives for the Samoan language.



Samoan children

SAMOAN CURRICULUM OUTLINE
LEVEL I

SEMESTER I and II		
PHONOLOGY	MORPHOLOGY	SYNTAX
Listening: All vowels, consonants, and vowel clusters, esp. *ae, ai, ao, au, oe, oi, ei,* and *ou* Long and short vowels Liaison (running vowels together which are not separated by a glottal stop) Glottal stops Word Stress Intonation--declarative and interrogative	Listening: Determiners: Articles--definite and indefinite Plural markers Demonstratives Nouns--no plural endings; long vowels (*mātua*) or duplicated syllables (*momoe*) in some plurals Adjectives Colors Emotions Attributes Possessives (*o* and *a* forms) Pronouns Verbs (singular and plural forms) Locatives/Prepositions Numbers Negative words (*lē, lēai, 'aua, sōia, ne'i*) Verbal tense markers (*e, te, 'ua, 'o lo'o, 'o le'ā, sa, na, 'inā, 'ia, se'i*)	Listening: Basic word order in phrases Affirmative Negative Declarative Interrogative Imperative Position of Adjectives Attributive (*O le teine 'aulelei*) Complementary (*E 'aulelei le teine*) Position of verbal tense markers in relation to verb and to phrase Verbless sentences (*'O a'u 'o le ʃaiā'oga*)
Reading: All vowels, consonants, vowel length and clusters, glottal stop Cognates/loan words Liaison Stress and intonation Syllable and word boundaries	Reading: The same as above Recognize and understand what glottal stop *koma liliu* , macron *ʃa'amamaʃa* and punctuation indicate	Reading: The same as above
Speaking: All sounds heard should be reproduced accurately Reproduce short phrases with proper pronunciation, stress, liaison, and intonation	Speaking: The same as above	Speaking: The same as above
Writing: Proper orthographic representation of all sounds used Liaison (attention to word boundaries) Correct use of marks Identify *t* and *k* styles	Writing: The same as above Proper orthography of all of above	Writing: The same as above Use of proper punctuation Position of the pronoun in sentences (pre-verbal and post verbal) Position of interrogative words in the phrase--some at beginning, others at end
Concepts: Samoan and English differ in sounds and stress, intonation and orthography of sounds.	Samoan verbs are not inflected to show tense. While most verbs have a plural form, most nouns do not. Possessive system and pronoun system are quite different.	Word order within noun phrases and within the Samoan sentence is radically different from English.

SAMOAN CURRICULUM OUTLINE
LEVEL I

SEMESTER I and II	
VOCABULARY	CULTURE
Listening: 450 - 650 words and expressions Reading: 500 - 750 words and expressions Speaking: 400-600 words and expressions Writing: 400-600 words and expressions	In the context of the topics or units: greetings and leave-taking polite greetings social amenities classroom (incl. administrative and conversational terms) numbers colors clothing clock time calendar time school building and community locations members of family parts and functions of body family life meals weather general village life vocabulary songs idiomatic expression Nouns, verbs, adjectives, and adverbs pertaining to these subjects; markers; and pronouns. Emphasis should be placed on concrete descriptive vocabulary connected with reality familiar to the students.
Concepts: In spoken and written form, words make up a language. To communicate in Samoan, one must grasp the meaning, isolated or in context, without conscious reference to English.	Introduction to Samoan culture should be an integral and natural part of teaching Samoan but should not take the place of teaching the language. The environment of the classroom: books, posters and signs, decor, magazines, tapes, records, films, and pictures, and the activities carried out therein, games, singing, dancing, food preparation, and discussions, should all stimulate the students' interest in learning about Samoan culture. The units of vocabulary can and should be linked to the study of culture whenever possible. Students should be encouraged to use their knowledge of Samoan in the community. Activities can be designed to facilitate this "outside of the classroom" use of Samoan. In this way students will begin to better understand the use of language within the context of culture. Concepts: Cultural items are an integral part of a language. In listening to or reading Samoan, one must be aware of the nuances of cultural forms. To speak or write Samoan correctly also means to use culturally acceptable forms

SAMOAN CURRICULUM OUTLINE
LEVEL II

SEMESTER III and IV		
PHONOLOGY	MORPHOLOGY	SYNTAX
Listening: Further work toward mastering sound discrimination and comprehension of vowels, vowel clusters, long vowels, consonants, glottal stops, liaison Rhythm and melody of sentences	Listening: Personal pronouns with all markers All locatives Linkers (*ona* and *ina*) Affixes i.e. *ʃa'a-, ʃe-a'i, ma-, ta-, -ga, -ina,* etc. Adjectives (comparative and superlative). Conjunctions Roots of nouns and verbs Directive particles Prepositions All tense markers Verbs (plural, reciprocal, passive)	Listening: Further work mastering complex Samoan sentence constructions ·nominal sentences ·verbal sentences ·definite and indefinite sentences ·negative sentences ·interrogative sentences Complex clauses and sentences
Reading: Association of all Samoan sounds with the proper orthographic symbols Accent, stress, and syllabication Rhythm and melody of natural breath groups and whole sentences	Reading: The same as above	Reading: The same as above
Speaking: Further work towards mastering sound production involving elements listed above Speaking in *k* mode	Speaking: The same as above	Speaking: The same as above
Writing: Association of all Samoan sounds with the proper orthographic symbols when writing	Writing: The same as above	Writing: The same as above
Concepts: Samoan pronunciation, word juncture, and stress are very different from English.	Concepts: Particles and affixes are important in Samoan.	Concepts: Word order in interrogative sentences usually the same as declarative. Functions of words in Samoan sentences determined usually by particles.

SAMOAN CURRICULUM OUTLINE
LEVEL II

SEMESTER III and IV	
VOCABULARY	CULTURE
Listening: 750 - 1,250 words and expressions Reading: 900 - 1,500 words and expressions Speaking: 500 - 750 words and expressions Writing: 500 - 1,000 words and expressions In the context of the topics or units: daily routine telephoning shopping money numbers in sizes, measurements, dates, time, etc. letters and posting mail restaurants nature activities recreation doctor, dentist dating community transportation farming and fishing food preparation historical sites historical events and personages government holidays sports entertainment arts Nouns, verbs, adjectives, and adverbs pertaining to these subjects as well as conjunctions, interjections and all particles not previously covered	Visual and audio-stimuli, as well as the adjoining vocabulary subjects, should suggest the following cultural items for study at the second level: styles of living Samoan non-Samoan family urban rural personal relationships geographic features folklore government historical events ancient religion dance/chants tourism harmony with nature relationships to other Polynesians Samoan names non-verbal communication chiefly language and speech making religion *matai* system
Concepts: Vocabulary words and expressions may seem closely related from Samoan to English or vice versa but they will almost always differ in range of meaning. Care must be taken in looking up new words; the first one found may not be the most accurate one. Vocabulary is influenced by historical background, social customs and levels, and other factors.	In listening or reading, speaking or writing, cultural patterns have an effect and must be observed by native or non-native speakers of Samoan.

CHAPTER V

'Ua tuliloa le atu a le sa'u

'The bonito is chased by the swordfish'

Pursue your goals like the determined swordfish

CONTENT AND SKILLS OF LEVELS I-II

The following pages have been included in this text as a guide to the Samoan language teacher in developing his/her instructional objectives for the school's Samoan Language Program. The material contained within this chapter is not meant to serve as the Samoan language curriculum, but rather, as a resource guide to be used in developing specific language learning objectives and activities for the school's Samoan Language Program.

This chapter has been divided into two sections: Level I Samoan (first year), and Level II Samoan (second year). Each section has been further divided into two semester units each. The teacher may want to select materials and suggestions from among several semester units during the year rather than follow the strict order presented in this chapter.

Most of the grammatical points covered on the following pages have been based on the two available texts on the Samoan Language: Mayer's Samoan Language and Marsack's Teach Yourself Samoan. The teacher is advised, however, to utilize and consult other texts (see Appendix D) and work to develop original material that will be specifically suited to the school's Samoan Language Program. Teachers are also urged to share materials that are developed with other Samoan Language Programs throughout Hawaii.

Western style house or *fale palagi*

LEVEL I SAMOAN LANGUAGE

(FIRST YEAR)

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General Introduction--To The Teacher

The language unit for the first semester of the first year should preferably start out with Samoan greetings which should be done when the students arrive in the classroom during the first day of class. Samoan greetings should be recited every day as the students enter the room and should be developed day by day until all of the students know the appropriate formal-polite Samoan greeting phrases.

The Samoan alphabet should be the next item in the language unit. Correct pronunciation and spelling must be emphasized. Long vowels and the glottal stop consonant as well as the pronunciation of the velar-nasal consonant *g* should be thoroughly exemplified and practiced orally so that each student grasps them. Accentual patterns of Samoan words and sentences should also be discussed and practiced.

The next step should be the introduction of basic Samoan sentences using the approach given in Mayer's first few chapters. Vocabulary building could now be introduced into the structures of the learned basic sentences. An introduction of the three types of sentences, namely, the declarative, imperative, and interrogative, may be practiced and used constantly in the classroom situation.

The final step is to proceed carefully and with an appropriate pace into the various sentential structures of Samoan. Pronunciation, spelling, points of grammar, and vocabulary should be discussed and must develop gradually as the lessons continue. An introduction of sub-units, like numbers, days of the week, months of the year, colors, etc., may help break up the monotonous routine of the Samoan grammar lessons. For example, with the numbers, each student should memorize them and be able to do addition and subtraction games with them in the classroom.

The general aim of the first year for the beginning speaker is to be able to communicate comfortably with basic Samoan sentences and paragraphs. For example, he/she must be able to ask an appropriate question and understand a given answer-statement, in addition to making commands. Simple paragraph forms may include a description of what he/she ate for lunch, what he/she did last night, or yesterday, what his/her friend did, etc.

Language quizzes or examinations should be given in two formats: written and oral. For the written form, the teacher writes the questions (in English or Samoan) to be answered by the students (in English or Samoan). For the oral test, the teacher asks the questions verbally and the students must supply the answers (in written or in spoken form). At the paragraphic level of comprehension the teacher may write the paragraph and then make up questions about the content or the teacher may recite the paragraph orally and then ask questions about its content to be answered by the students.

Semester I

Semester I begins the learning process. The sections on "Greetings" and "Pronunciation and Spelling," are basic to the whole course and should be covered first. The sections on personal and possessive pronouns and verbal particles are the most difficult. It is best to start simply and develop the concepts as the year goes on. The other sections, under expressions and vocabulary, can be introduced as the need arises. Any of these can be used as the core of a language unit. The new vocabulary will support the new sentence structures and vice versa. We would stress the value of constant review and the use of several of the tactics listed previously to cover each concept.

GREETINGS

Greetings precede everything else to follow. The teacher initiates the greeting sequence and proceeds through it until the sequence is completed. The following procedure is suggested for the students and the teacher to rehearse daily:

Teacher: *Tālofa!* (Hello)

Students: *Tālofa lava!* (Hello)

Teacher: *'Ua tou ō mai?* (Have you arrived?)

Students: *E fa'apēnā lava, vae atu lau susuga!* (Yes indeed, sir!)

Teacher: *Po'o fa'apēfea mai 'outou i lenei aso?* (How are you today?)

Students: *'O lo'o manuia lava 'imatou, fa'afetai! 'A'o fa'apefea mai lau susuga?* (We are all fine, thank you! And how are you, sir?)

Teacher: *'Ua pule alofa le Atua. 'O lo'o manuia lava fo'i, fa'afetai! Ia, mālō lava le soifua!* (God has been generous. I am also in good health, thanks! Cheers to your good health!)

Students: *Mālō fo'i le soifua i lau susuga!* (Cheers also to your good health!)

Before a guest speaker arrives, the teacher and the students should rehearse the formal-polite Samoan greetings to welcome the guest. The following greeting formula is suggested.

Hosts (Teacher and Students): *Susū mai ma tala mai 'a'ao!* (Welcome)

Guest: *Susū fo'i le pa'ia ma le mamalu o maota nei!* (Welcome)

Hosts: *Mālō lava le soifua i lau susuga!* (Cheers to your good health!)

Guest: *Mālō fo'i le soifua!* (Cheers also to your good health!)

Although there are specialized terms to be used depending upon who the guest is, e.g., his or her social rank in the society, the above should be sufficient for it is the most neutral formula.

PRONUNCIATION AND SPELLING

Vowels

The Samoan language shares five of our vowels. The pronunciation is regular:

A - ah, as in father

E - eh, as in mate, bay (without diphthong)

I - ee, as in feet

O - oh, as in go (without diphthong)

U - oo, as in blue

For correct spelling and pronunciation of Samoan words, the teacher must point out that the five vowels are pronounced phonetically as 'a, 'e, 'i, 'o, 'u. For example, *'Ua 'ū le talo* (The taro is bad.), *'Ua fa'a'ū'ū le tama* (The boy is displeased.), *Sa u'u e le fafine lona tino 'i le fagu u'u* (The woman anointed her body with coconut oil.), *'Ua 'ū'ū lona tino i le afu* (His body has stunk from perspiration.) Vowel length is distinctive, i.e., length serves the function of changing the meaning of a word. For example, *mama* (ring), *pepe* (baby, butterfly) and *mumu* (to be crowded) are distinguished from *mamā* (clean), *pepē* (to wither), *mumū* (to be aflame), and *mūmū* (red).

Consonants

The consonants are: *f, g, l, m, n, p, s, t,* and *v*. Words adapted from English words use the extra consonants *h, k,* and *r*. Samoans are gradually replacing the *t* with *k* and the *n* with *g* in spoken "colloquial" Samoan. However, the student should learn with the *t* and *n* as the Samoans prefer it as being "good" Samoan. Pronunciation is the same as in English except for the letter *g*. This is given an "ng" sound as in the word "singer." This sound can be troubling to the non-Samoan tongue, especially at the beginning of a word as in *gutu* (mouth).

Consonant and Vowel Sequences

Samoan has the canonical pattern of C V C V (consonant-vowel-consonant-vowel sequence) for its basic word morphology, e.g., *mama* (ring), *sasa* (to spank), *susu* (milk), *lole* (candy), etc. The only time that a consonant sequence occurs phonetically (i.e., in word pronunciation) is when two syllables of the form CVCV are identical to each other in a word, e.g., *mumusu* (to dislike), *momotu* (to break), *tutuli* (to chase), *manana'o* (to want), *fefefe* (to fear), etc.

These are pronounced as *mmusu, mmotu, ttuli, manna'o,* and *ggegege* respectively. Aside from these, there are no consonant sequences in Samoan, i.e., there is no sp, st, sk, sm, sn, pl, etc.

Some practice may be required for the student to hear the difference between some of the vowel sequences, i.e., *au* and *ao, ae and ai,* or *oe* and *oi.*

Glottal and Stopped Consonant

The glottal stop (') is a consonant which is not usually included in the Samoan alphabet. It always comes before a vowel and acts as a stop or break signal similar to the phonetic stop which initiates vowel-initial English words like 'apple, 'ate, 'each. It will be shown in all words given here as it can often affect the meaning of the word: e.g., *gai* means "to do" while *ga'i* means "banana," *ulu* means "head" and *'ulu* means "breadfruit." Many materials written in Samoan do not use the glottal stop as the Samoans presumably can intuit the appropriate word from the context of the sentence.

The Macron

The macron (-) is used to indicate a long vowel, e.g., *agaaga* (spirit), *gaa* (four), and *tamaa* (father) are pronounced and written as *agāga, gā,* and *tamā* respectively. (See Milner's Samoan Dictionary for details concerning the differences between a vowel sequence which is pronounced with a break of pause as in *aa* in *agaaga* and a vowel sequence which is not pronounced with a break, e.g., the *aa* in *laa* and *tamaa.*)

Primary Stress

The primary stress occurs in the penultimate syllable. The word *tele* (plenty) is normally accented on the first syllable. When it has a macron over the final syllable--*telē*--(big) then the final syllable actually contains two identical vowels, i.e., *telee.* The stress is placed on the penultimate vowel. Another example would be *moli* (orange). Again, the accent is on the first syllable. *Mōlī* (lamp), however has two macrons. The accent is still on the penultimate syllable if each vowel is drawn out, e.g., *moolii.*

Stress Shifting

The only time that the Primary Stress shifts is when three vowels occur in a sequence or when a low vowel, namely *a* is followed by a high vowel like *u* and *i.* In certain words like *taia* (hit), *gaua* (build), *seua* (stir), *taute* (drink), *'aiga* (meal), the primary-stress shifts to the third vowel from the end of the word. The reason for this stress-shifting process is that the penultimate vowel has undoubtedly dipthongized in the environment of the preceding vowel, e.g., *taia* is pronounced *taiya, gaua* as *gawa, seua* as *sewa, mauga* as *mawga, getalaiga* as *getalaiyga, taimi* as *taiymi,* etc.

SENTENCES

Basic Declarative Sentences

The introduction of the students to basic declarative sentences should start, preferably, after the Greetings, Pronunciation, and Spelling sections. The basic statements sections should introduce the particle *'o*, the definite and the indefinite article, the demonstratives, and the plural formation process which is achieved by deleting and definite article. The first few chapters of Mayer's Samoan Language handle these elements excellently through the application of the 'Silent Way' approach. Mayer's technique in teaching the language areas mentioned above is highly recommended.

Intonation*

Sentence intonation becomes fluid only through practice, so the more verbalizing the student gets to do, the better. One major difference between Samoan and English is the intonation of questions. In English, "Where are you going?" is accented on the last word. In Samoan, *'O fea 'e te alu 'i ai?* sentence stress falls on a mid-sentence syllable. In fact, a Samoan, asking English questions, will often mis-stress sentences (e.g., saying, "Where are you going?" with the stress on "you"). This is worth spending some time on, perhaps using English sentences with Samoan stress before making the switch to Samoan questions.

Only practice will enable the student to say longer sentences with a natural rhythm. Expect some clumsiness at first. The speech rhythms will smooth out in time as the student gains confidence in word meanings. At first, it will be wise not to criticize too much.

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*Tuitele and Kneubuhl's Fa'ailoga ma Manavaga (Punctuation and Intonation) 1978 in Samoan only - is highly recommended for this aspect of Samoan.

Expressions

Personal Pronouns

There are some major differences between Samoan and English in the handling of personal pronouns. For instance, there is no Samoan word for "it" (singular or plural). "It" is either eliminated altogether, or the phrase *'o le mea* (the thing) is sometimes used. Also, there is no difference between cases--as in our "we" and "us." There are dual forms in the first, second and third person, plurals that are used only for pairs. These forms are further split in the first person into two more forms that either include or exclude the person addressed. This has often been the bane of those learning Samoan (and Hawaiian) and it will take time to develop confidence with them. It is suggested that the teacher introduce pronouns as part of learning sentence patterns and perhaps put off covering them in detail as points of grammar until later in the semester.

Basic pronoun forms:

Singular		Dual	Plural
I, me	*a'u*	we, us* (two inclusive) *tā'ua*	we, us (inclusive) *tātou*
		we, us (two exclusive) *mā'ua*	we, us (exclusive) *mātou*
you	*'oe*	you (two) *'oulua*	you *'outou*
he, she him, her	*ia*	they, them (two) *lā'ua*	they, them *lātou*

Normally, these pronouns follow the verb, for the basic word order in Samoan is verb-subject-object.

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*There is no distinction between cases as (nominative and accusative) as in "we" and "us" in English.

There is another form of these pronouns when preceding the verb. These are:

Singular		Dual	Plural
I, me	*'ou*	we, us (two-inclusive) *tā*	we, us (inclusive) *tātou*
		we, us (two-exclusive) *mā*	we, us (exclusive) *mātou*
you	*'e*	you (two) *lua*	you *tou*
he, she him, her	*na*	they, them (two) *lā*	they, them *latou*

There is another way to express "I" or "me," with the form *'ita*. This is used mostly in some idioms and many songs, e.g., *E fia 'ai 'ita* (I want to eat) becomes *Ta te fia 'ai* (I want to eat). It can be considered a poetic form. For specific examples of the difference of pronoun forms in pre-verbal and post-verbal positions, see the section on sentences, page 89.

Possessive Pronouns

As with the personal pronouns, the possessive pronouns do not have two case forms. Generally, they follow the same pattern that the personal pronouns do. Possessive pronouns have an *o* and an *a* form, and there is no single, clear rule to guide the student as to which form to use. Finally, they have different forms before singular and plural nouns. Below are the forms that modify singular nouns:

Singular		Dual	Plural
my, mine	*lo'u, la'u*	our, ours (two-inclusive) *lo tā, la tā*	our, ours (inclusive) *lo & la - tātou*
		our, ours (two-exclusive) *lo mā, la mā*	our, ours (exclusive) *lo & la - mātou*
your, yours	*lou, lau*	you, yours (two) *lo & la 'oulua*	your, yours *lo & la 'outou*
his, her his, hers	*lona, lana*	their, theirs (two) *lo lā, la lā*	their, theirs *lo & la lātou*

And the possessive pronouns that modify plural nouns:

Singular	Dual	Plural
my, mine *o'u, a'u*	our, ours (two-inclusive) *o tā, a tā.*	our, ours (inclusive) *o & a tātou*
	our, ours (two-exclusive) *o mā, a mā*	our, ours (exclusive) *o & a mātou*
your, yours *ou, au*	your, yours (two) *o & a 'oulua*	your, yours *o & a 'outou*
his, her *ona, ana* his, hers	their, theirs (two) *o lā, a lā*	their, theirs *o & a lātou*

Most nouns (with exceptions) do not have plural forms. The noun modifiers give them the plural form. For instance: *'o la'u tusi* means "my book," while *'o a'u tusi* means "my books." As with the personal pronouns, these points can be covered as a part of sentence patterning in the beginning and as points of grammar later.

Verbal Particles

Verbs aren't conjugated as to tense in Samoan. This relieves the student from having to memorize a lot of various verb forms. Tense is determined instead by verbal particles.

Present tense: *'o lo'o* (sometimes simply *'o*) is the basic present tense particle. *E* and *te* are also used as present tense markers, (*te* is used with the second set of personal pronouns outlined previously). *"ua* expresses present tense with stative ("to be") impersonal verbs and expresses a past state that continues into the present.

'O lo'o alu Simi.	Simi is going.
E alu Simi.	Simi is going.
'Ou te alu.	I am going.
'Ua vevela.	It is hot.
'Ua pē le mōlī.	The lamp is out.

Past tense is marked by *sa* or *na*. The difference between *sa* and *na* is that *sa* is used to express an action in the past that is completed.

Sa alu Simi.	Simi went.

Using *na* in this sentence would imply that Simi has left and has just returned. *Sa* here shows the completion of the action.

The future is indicated by *'o le'ā*.

'O le'ā alu Simi? Will Simi go?

The imperative markers are *se'i* and *'inā se'i* is the milder form of the two.

Se'i alu loa. Go, now.

'Inā alu loa. Go!

Again, it would seem best to gradually build the students' vocabulary of verbal particles and then cover them thoroughly as points of grammar at a later point in the semester.

Social Phrases

The very first day of class, the teacher will want to give the students some words to use immediately. Everyday greetings and social phrases can be used daily between teacher and students and among the students themselves at the start of each class period. Naturally, these are the first phrases the students will use on any venture into the Samoan community and it helps their confidence to have them automatically available.

Tālofa.	Hello.
Tālofa lava.	Hello. (answer)
'O ai lou igoa?	What is your name?
'O lo'u igoa o ____, or *'O _____ lo'u igoa.*	My name is _____.
'O ā mai 'oe?	How are you?
Manuia lava fa'afetai.	Fine, thanks.
Manuia lava le malaga.	Have a good journey. (Blessings on your trip.)
Manuia fo'i (le fa'amuli).	Blessings to you also (Who remain behind).
Fa'afetai.	Thank you.
Lelei.	Good.
Leaga.	No good

Feoloolo.	Not bad.
Fa'afetai fo'i.	You're welcome (thanks also).
Potu ā'oga.	Classroom.
Fa'amolemole.	Please.
Laulau.	Table.
Tulou.	Excuse me.

In these few phrases are the beginnings of communication in the class. The teacher can use these sentences to begin the class adventure and to frame each class for the rest of the year.

Another useful social word is *mālō*. This can be translated as "congratulations." Samoans use this throughout the day to congratulate each other on good health, hard work, successful fishing, or on completion of a journey. Here are some examples:

Mālō le soifua.	Good health.
Mālō fo'i le soifua.	Good health to you also.
Mālō le galue.	Good work.
Mālō le fāgota.	Good fishing.
Mālō le fa'auli.	Good driving.
Mālō fo'i le tapua'i.	Thanks for the support.

This is also a good vocabulary builder as words can be substituted into the phrase. This lets the teacher give encouragement to the students in Samoan. The teacher should encourage students to answer in Samoan whenever possible.

Simple Commands

The teacher should also build the students' capacity to handle classroom commands, questions, and replies. For instance:

Tusi ...	Write ...
... *lou igoa.*	... your name.
... *i le laupapa.*	... on the board.
... *le fesili ma le tali.*	... the question and the answer.

Faitau ...	Read ...
... le tusi.	... the book (or letter).
... le tala.	... the story.
Fa'aleotele, fa'amolemole.	Louder, please.

Sometimes, the teacher might want to get the class out of their seats and moving around, obeying a series of action commands:

Alu e tapuni le faitoto'a.	Go open the door.
Alu e tapē le mōlī.	Go turn off the light.
Tatala le fa'amalama.	Open the window.
'Aumai lau 'api.	Bring your notebook.
Tū 'i luga.	Stand up.
Nofo 'i lalo.	Sit down.

Associating the words they hear with immediate action will help the students begin to think in Samoan. The commands and the vocabulary associated with them will spring from the requirements of the classroom.

Numbers and Time

Number learning is a simple matter of memorization and continued use.

tasi - 1	*ono* - 6	*sefulu tasi* - 11	*selau* - 100
lua - 2	*fitu* - 7	*sefulu lua* - 12	*iva selau iva*
tolu - 3	*valu* - 8	*lua sefulu* - 20	*sefulu iva* - 999
fā - 4	*iva* - 9	*lua sefulu lua* - 22	*afe* - 1,000
lima - 5	*sefulu* - 10	*iva sefulu iva* - 99	*afe iva selau fitu sefulu ono* - 1976
			miliona - 1,000,000

Notice that forming the higher numbers is a very regular process. Putting two after ten makes twelve, and it is written as two words: *sefulu lua*. Putting two before ten makes twenty, written as two words: *lua sefulu*. This pattern holds true all the way up to one hundred. Hundreds are also changed by adding the number modifier in front of the word *selau* as in *iva selau*--nine hundred. Again, the numbers build up to *miliona*, an English loan word. There is a long form for the higher numbers, too. Sometimes the Samoans will add the phrase *ma le* (and the) in between the ten and one or the hundred and one units, as in *sefulu ma le lua* or *selau ma le lua*.

Sentences can be built around the phrase *e fia* or "how many?"

E fia nei tusi?	How many books are here?
E lima tusi.	There are five books.

Other exercises can be based on money, introducing the words *tālā* (dollar) and *sene* (cents) and the phrase *e fia le tau?* (how much does it cost?):

E fia le tau o lenei tusi?	How much does this book cost?
E lua tālā lua sefulu lua sene.	Two dollars and twenty-two cents.

At this point, a field trip to a Samoan store might be in order. (Please see the Appendix for a list of Samoan stores in downtown Honolulu.) If they know that they will need to use their Samoan in a "real-life" situation, the students will have the incentive to apply themselves to this topic. (The teacher should let the store owner know ahead of time that the visit is coming up and ask them to only speak Samoan to the students.)

Another number drill to be used in class is to have the students add (*fa'aopoopo*) and subtract (*to'ese*) numbers that the teacher calls out:

Fa'aopoopo le lua ma le lua.	Two plus two.
(Or) *O le lua fa'aopoopo ma le lua.*	Two plus two.
Lima tō'ese le lua.	Five subtract two.

Pick up the speed of the drill as the students give their answers. Soon, many will experience giving an answer in Samoan without thinking of it first in English.

As the students gain confidence with their numbers, start working on telling time. Below are the chief phrases for telling time:

'Ua tā le fia?	What time is it?
'Ua tā le tasi.	It's one o'clock.
'Ua sefulu mīnute e te'a ai le tasi.	It's ten past one.
'Ua toe sefulu minute i le tasi.	It's ten till one.
'Ua 'afa le tasi.	It's half past one.

The word *tā* refers to the striking of the clock. *E te'a ai* means "past" and the word *toe* here means "until." *'Afa* is a loan word from English that means "half." The word for time itself is another loan word, *taimi*. Time questions are always useful in class and there should be many opportunities to use them.

Who and What

We ran into the who-interrogative before in the sentence *'O ai lou igoa?* The phrase *'o ai* forms the interrogative and should give the students few problems as it is simple and direct:

'O ai le teine lea?	Who is this girl?
'O Sina.	*Sina.*
'O ai le igoa o lou tamā?	What is your father's name?
'O Ioane.	John.

Make sure the students do not drop the *'o* at the beginning of the sentences. This is one case where the teacher may want to get the correct habit ingrained early.

"What" is formed by the phrases *'o le ā* and *'o ā* -- singular and the plural, respectively. *Mea* is often used with these. It means "things." Again, these are simple and direct:

'O le ā lenā mea?	What is that thing?
'O le tusi mai lo'u tinā.	A letter from my mother.
'O ā nā mea?	What are those things?
'O a'u tusi.	My letters.

Demonstratives

The demonstratives should give few problems as they function as they do in English:

Singular	plural	English	use
lenei	*nei*	this, these	near
lenā	*nā*	that, those	far
lelā	*lā*	that, those	farther

Mayer makes the point that *lenā* often refers to someone else's possession and mentions four other forms in use: *lea*, *lele*, *lale*, and *ia*. The students should use the first forms in the diagram until they are familiar with them. They should be aware that the others exist as they will hear them from time to time but the subtleties might be best put off until later.

Negatives

Lēai means "no" in Samoan and *e lēai* or *'ua lēai* translates as "there is (are) no..." *Lē* means "not" and *le'i* means "not yet." Using some past sentences, we can make some negative constructions:

E alu Simi?	Is Simi going?
Lēai, e lē alu.	No, Simi isn't going (will not go).
'Ua alu Simi?	Has Simi left?
Lēai, e le'i alu.	No, he hasn't left yet.

Notice that the e in *lēai* and *lē* is drawn out. Also notice that in the final sentence that there is no pronoun--the "he" is understood. This is typical of informal Samoan conversation.

There are two negative commands *'aua* and *sōia*. Both mean "don't," but *sōia* is very emphatic and often implies that the action (i.e., noise, fighting) has already begun. Here are some examples:

'Aua le pisa.	Don't make noise.
'Aua!	Don't!
Sōia le taua'imisa.	Stop fighting. (Don't fight.)
Sōia!	Stop it! (Don't!)

Sōia is the last warning before a slap is administered and is usually followed by a period of peace and quiet.

VOCABULARY

Below are seven lists of suggested vocabulary words grouped around subjects that will be of use in the classroom. The teacher will want to decide how much the students need to learn by memorization and how much by constant use. The terms are informal, everyday Samoan. Chiefly terms will be given for some of the vocabulary later.

Body Parts

Going from top to bottom:

ulu	head	*taliga*	ear(s)
mata	face	*gutu*	mouth
ulu (lauulu)	hair	*isu*	nose
mata	eye(s)		
tino	body	*manava*	stomach
ua	neck	*pāpātua*	back
tuāuu	back of the neck	*ivi*	ribs
fatafaia	chest		
lima	arm(s)	*lima*	hand(s)
tau'au	shoulder(s)	*tama'ilima*	finger(s)
tulilima	elbow(s)		
tapulima	wrist(s)		
vae	leg(s)		
tulivae (tuli)	knee(s)	*vae*	foot (feet)
tapuvae	ankle(s)	*tamatama'ivae*	toe(s)

Notice that all nouns can be singular or plural as they are--without plural-indicative modifiers. The teacher may want to have a body chart constantly in the room, at first with labels, later, perhaps, without.

Direction

Direction words are particularly useful in command drills. Body oriented direction words can be made part of the body parts vocabulary:

itū taumatau	right side
itū tauagavale	left side
'O ai le tama e igoa 'iā Simi?	Which boy is named Simi?
'O le tama lea i le itū tauagavale.	The boy there on the left.

Note that *itū* means "side". There are also direction words that refer to movement:

'i luga	up, over, on top	*'i tua*	back, behind
'i lalo	down, below, underneath	*a'e*	upwards
'i luma	in front	*ifo*	downwards

Sau 'i luma Come forward (to the front)
Sau i'ī Come here
Alu ifo 'i le 'auala. Go down the road.

Note that by adding the macron over the final vowels of *'i luga*, *'i lalo*, *'i luma*, and *'i tua*, we make the emphatic form of these words. The stress shifts to the final syllable: *'i lugā*, *'i lalō*, etc.

Finally, there are the geographical direction words:

'i mātū	north	*'i sisifo*	west
'i sasa'e	east	*'i tai*	towards the ocean
'i saute	south	*'i uta*	towards the mountains

The final two words have their Hawaiian counterparts in the words "makai" and "mauka." *'I uta* also has its emphatic form *'i utā* which would mean "way inland."

Colors

Here is a list of the more important colors that are likely to be used:

uliuli	black	*mūmū*	red
lanu moana	blue	*samasama*	yellow
'ena'ena	brown	*pa'epa'e*	white
lanu mea mata	green	*violē*	violet
lanu lau 'ava	dark green	*moli*	orange

The word for color is *lanu*. Blue is literally "the color of the ocean."

Calendar

tausaga	year	*Mē*	May
māsina	month	*Iuni*	June
vāiaso	week	*Iūlai*	July
aso	day	*'Aokuso*	August
Ianuari	January	*Sētema*	September
Fepuari	February	*Oketopa*	October
Mati	March	*Nōvema*	November
'Aperila	April	*Tēsema*	December

With loan words, the letter *r* is used. In conversation, Samoans will usually substitute the letter *l*. Thus, *Ianuari* becomes *Ianuali*, etc.

Aso Gafua	Monday	*Aso Faraile*	Friday
Aso Lua	Tuesday	*Aso To'ona'i*	Saturday
Aso Lulu	Wednesday	*Aso Sā*	Sunday
Aso Tofi	Thursday		

Again, *Aso Faraile* is often said *Aso Falaile*. By asking the students each day what the day is, they should learn the calendar days fairly easily.

Kinship Terms

Samoan has no single words for "cousin," "aunt," "uncle," or "grandmother" or "grandfather." Instead, the vocabulary centers around the relationships between spouses and parents and their children.

All of the family words take the *o* form of the possessive except the words for husband *tāne*, wife *āvā*, children *fanau*, and a woman's son or daughter *tama*.

'Āiga Family

mātua	parents	*fānau*	children
tamā	father	*atali'i*	man's son
tinā	mother	*afafine*	man's daughter
uso	brothers & sisters	*tama tama*	woman's son
		tama teine	woman's daughter
uso	male's brother		
tuafafine	male's sister	*To'alua*	Spouse
uso	female's sister		
tuagane	female's brother	*tāne*	husband
		āvā	wife

To say "uncle," you would have to say "the brother of my father." *'O le uso o lo'u tamā*, or, *'O le tuagane o lo'u tinā*. "Aunt" would be, *'O le tuafafine o lo'u tamā*, or, *'O le uso o lo'u tinā*.

Food

The words given here are the common words for food. The polite forms will be given later.

'ai	eat	*mea 'ai*	food
fa'i	banana	*ula*	lobster
falaoa	bread	*mago*	mango
'ulu	breadfruit	*esi*	papaya
moa	chicken	*susu*	milk

koko	cocoa	*pua'a*	pig (pork)
niu	coconut (green)	*alaisa*	rice
popo	coconut (mature)	*māsima*	salt
pe'epe'e	coconut cream	*suka*	sugar
pa'a	crab	*talo*	taro
ʃuāmoa	egg	*lautalo*	taro leaves
i'a	fish	*palusami*	taro leaves cooked in coconut cream
vai	water		

'O ā au mea na 'ai? What did you eat?
Na 'ai ni a'u ʃa'i ma alaisa. I ate some bananas and rice.
Sau e 'ai. Come and eat.
'Ua 'ou mā'ona, ʃa'afetai I'm full, thanks.

Notice that *ʃia 'ai* is "hungry" and *mā'ona* is "full." Samoans are likely to refer to pork or chicken as a "piece" of pork or chicken:

'Ua 'e ʃia 'ai i se ʃasi pua'a? Would you like a piece of pork?

Classroom Vocabulary

laupapa	blackboard	*peni*	pen
tusi	book	*sa'o*	correct
sioka	chalk	*lula, vase*	ruler
ʃaitoto'a	door	*ā'oga*	school
titina	erase	*noʃoa*	seat, chair
mōlī	lamp, light	*tama ā'oga*	school boy
tusi	letter, book	*teine ā'oga*	school girl
'api	notebook	*ʃaiā'oga*	teacher
pepa	paper	*ʃa'amalama*	window
penitala	pencil	*tusi*	write
sesē	wrong		

Borrowed Words

Often the easiest kinds of words to learn are those borrowed from a language with which you are already familiar. Samoan contains a number of words borrowed from English and then Samoanized.

Some of the most common borrowings are listed on the next page. Students should be encouraged to glance at this list often as learning will be quick and the sense of knowing a lot of "Samoan" words is gratifying. This list is reprinted with permission from Tusiga o 'Upu Samoa by Moega T. Tuitele and John Kneubuhl, Department of Education, Pago Pago, 1978 (pp. 32-36).

Samoan has borrowed heavily from only three languages: English, Greek, and Latin. For the purposes of this section (which is spelling), these borrowings are important because the words introduced the consonant *k* into the language and because they need special care with respect the the *ʃa'amamaʃa* (-).

Here is a list of some borrowed words, with their correct spellings:

'afakasi	(English)	maila	(English)
'afatala	(English)	māketi	(English)
'āgelu	(English)	masini	(English)
'aisa	(English)	meleni	(English)
alaisa	(English)	meli	(English)
aniani	(English)	minisitā	(English)
'āposetolo	(Greek)	mīnute	(English)
'apu	(English)	moa	(English)
'āsini	(English? Latin?)		
'auro	(Latin)	naifi	(English)
		nila	(English)
'eka	(English)	niusipepa	(English)
'ekālēsia	(Greek)		
'elefane	(English)	paelo	(English)
'eletise	(English)	paipa	(English)
'epikopō	(Greek)	pāleni	(English)
		palota	(English)
iata	(English)	papatiso	(English)
'inisinia	(English)	parakalafa	(English)
		pasā	(English)
'ōfisa	(English)	pasene	(English)
		pāsese	(English)
uaea	(English)	pāsi	(English)
uaealesi	(English)	pasi	(English)
uafu	(English)	pata	(English)
uaina	(English)	pate	(English)
uati	(English)	pato	(English)
uila, uili	(English)	pea (pear)	(English)
		pea (bear)	(English)
falaoa	(English)	pēmita	(English)
filo	(Latin)	peni	(English)
fiva	(English)	penisilini	(English)
		penisini	(English)
laina	(English)	penitala	(English)
laisene	(English)	pepa	(English)
lānisi	(English)	pepe	(English)
lāpisi	(English)	peresitene	(English)
lāpiti	(English)	perofeta	(English)
lātisi	(English)	pī (pea)	(English)
laki	(English)	pī (bee)	(English)
lakapī	(English)	pia	(English)
leitiō	(English)	pine	(English)
leona	(Latin)	pīsupo	(English)
līpine	(English)	politiki	(Latin)
lipoti	(English)	polo	(English)
lisi	(English)	poloka	(English)
lōia	(English)	polokalame	(English)
loka	(English)	povi	(Latin)
lakou	(Greek)	pulumu	(English)
lole	(English)	pusi	(English)
loli	(English)		
lula	(English)		

salamo	(English)
sāmani	(English)
sāpati	(English)
sasa (sosa)	(English)
sātani	(English)
sātauro	(Greek)
saute	(English)
sefe	(English)
sēleni	(English)
Siamani	(English)
sikaleti	(English)
sikuea	(English)
silika	(English)
silipa	(English)
siliva	(English)
simā	(English)
sipi (sipa)	(English)
sipi	(English)
sipuni	(English)
sisi	(English)
sitepu	(English)
sosi	(English)
sōsisi	(English)
suka	(English)
supo	(English)
taimi	(English)
tane	(English)
tapa'a	(English)
telefoni	(English)
televise	(English)
tēmoni	(Greek)
tevolo	(English)
tī	(English)
ti'ākono	(Greek)
ti'āpolo	(Greek)
tīkata	(English)
tītata	(English)
tiute	(English)
kalama	(English)
kalapu	(English)
kalasini	(English)
kalauna	(English)
kale	(English)
kālena	(English)
kaleve	(English)
kālone	(English)
kamupanī	(English)
kāmuta	(English)
kānesa	(English)
kapeteni	(English)
kapeneta	(English)
kāpisi	(English)
kāpoti	(English)
kariota (chariot)	(English)
kasa	(English)
katapila	(English)
kaupoe	(English)
kea	(English)
keke	(English)
kelisiano	(English)
kelū	(English)
kesi	(English)
kī	(English)
kia	(English)
kiki	(English)
Kilisimasi or *(Kerisimasi)*	(English)
kilisitiano	(English)
kilouati	(English)
kināmoni	(Greek)
kiona	(Greek)
kirikiti	(English)
kisi	(English)
kītala (kīta.a)	(English)
koale (:oal)	(English)
kofe	(English)
koke (Eng. ocky Tongan: koki)	
koko	(English)
kola	(English)
kōla	(English)
kolona	(English)
kolopā	(English)
kolosisi	(English)
koluse	(Latin)
koma	(English)
komesina	(English)
kiminisi	(English)
komisi	(English)
komiti	(English)
koneseti	(English)
konesula	(English)
konitineta	(English)
kopi	(English)
kōsi	(English)
kōvana	(English)
kuata	(English)
ku'ava	(English)
kuka	(English)
kūkama	(English)
kulimi	(English)
kuluku	(English)
kusi	(English)

The above list, of course, doesn't do justice to the additions that people - especially young people - make to the language all the time. *Kami* (*Kami mai le itū lale*) is now common. *Felesi* is gaining popularity (*matua'i felesi tele le tama*). And there is also *'E malie lava la'u sikoli* (But one never hears *sitoli*, which is what it should be).

PRONUNCIATION -- AVOIDING AMERICANIZING SAMOAN SOUNDS

As the students gain confidence the teacher will want to be aware of any tendency to Americanize vowel sounds. Now would be a good time to give individual attention to students with pronunciation problems. Some problems to listen for are: pronouncing the *o* and *e* as, respectivly, "ou" and "ay" (as in "low" and "lay"), pronouncing the *e* at the end of a word as a long "ee" sound, and being lazy with the short *a*, and thus omitting it entirely. Some will want to pronounce *g* as in "finger" rather than as in "singer." Drills based on making the sounds clear to the class may be used both with the class as a whole and individually.

SENTENCES--EXPRESSIONS

Where, Why, When, How

These four interrogatives open up new ways to use old vocabulary. They expand the students' conversational abilities and should not present many difficulties as they function much as do their English equivalents.

Where - with locative phrases
There are two forms, *'o fea* and *'i fea*:

'O fea le tusi?	Where is the book?
'O le tusi 'o lo'o i le pusa	The book is in the box.
'O le tusi 'o lo'o i totonu o le pusa.	The book is inside the box.
'O le tusi 'o lo'o i fafo o le pusa	The book is outside the box.
...i lalo...	...below (under)...
...i luga...	...on top of (above)...
...i luma...	...in front of...
...i tala atu...	...on the other side of...
...i tala mai...	...on this side of...
...i tala ane...	...next to...
...i tua o le pusa...	...behind the box...

'E te alu 'i fea?	Where are you going?
'Ou te alu 'i Apia.	I'm going to Apia.

Class drills and conversations can easily center around these ten forms that are commonly used. Notice that *'i fea* tends to come at the end of a sentence and *'o fea* begins a sentence.

Why--because

There are two forms of the "why" question and we will give four common "because" answers.

'Aiseā 'ua 'e mālōlō ai?	Why are you resting?
'O le ā le mea 'ua 'e mālōlō ai?	Why are resting?
'Ua 'ou moe 'auā 'ua tīgā lo'u pāpātua.	I'm resting because my back hurts.
'Ua 'ou moe 'ina 'ua tīgā lo'u pāpātua.	...because my back hurts.
'Ua 'ou moe leaga 'ua tīgā lo'u pāpātua.	...because my back hurts.
'Ua 'ou moe 'ona 'o lo'u pāpātua 'ua tīgā.	...because of my back which hurts.

Notice that the relative particle *ai* is always used at the end of the "why" question, whether you use *'aiseā* or *'o le ā le mea*. Notice, too, that the *'ona 'o* form of "because" is the only one that takes a noun phrase after it. The others are normally followed by verbs.

When--past and future, answers

There are two forms for the word "when": *āʃea* is the future form and *anaʃea* is used for past tense questions.

'O āʃea 'e te alu ai?	When will you go?
'E te alu āʃea?	When will you go?
'Ou te alu nei.	I'm leaving now.
'Ou te alu nānei.	I'm leaving later.
...taeao.	...tomorrow.
'O anaʃea na 'e sau ai?	When did you come?
Na 'e sau anaʃea?	When did you come?
Na 'ou sau ananaʃi.	I came yesterday.
...analeilā.	...earlier today.
...ananei.	...a short while ago.

When the question expression begins the sentence, the relative particle *ai* is needed at the end.

How

(See also the section below on weather vocabulary.) "How" comes in two forms: *ʃa'apēʃea* and the more informal *ʃa'aʃeʃea*. Have your students use the first form.

'O fa'apēfea mai 'oe? How are you?
E fa'apēfea ona ta'u lenei 'upu? How do you say this word?

The first sentence is a slightly more formal substitute for *'O ā mai 'oe?* The second is a useful classroom phrase and the teacher should insist that they ask this question in Samoan from now on.

To Be, To Have

(This section is based on lesson 8 from Marsack.)

There are no words in Samoan that directly translate "to be" and "to have." The students will need to ignore the English patterns and learn a variety of new Samoan patterns.

Ola or *nofo* mean "to live" or "to stay." The sentence, "He is in Apia " with the sense that he now lives there, may be translated as *E nofo ia i Apia.*

"There is (are)" may be translated as *e iai* and the negative as *e lēai.* This phrase is most useful.

E iai ni ta'avale i Manono? Are there any cars on Manono Is.
E lēai ni ta'avale. There are no cars.

For the verb "to be" followed by a noun, use *'o.*

'O le tamāloa 'o le faiā'oga. The man is a teacher.
'O le tama lea 'o Simi. That boy is Simi.

For the verb "to be" followed by an adjective, use a verb particle.

'O le teine lea 'ua ita tele. That girl is very angry.

"To have" in the sense of "to own" can again be translated with the word, *iai.*

E iai la'u tusi pa'ia. I have a bible. (There is my bible.)

Perhaps the teacher will get the most value from these *iai* usages. It is flexible and the students can use it to express most of what they need to say as far as "to be" and "to have" are concerned.

Comparison

A useful phrase here is *sili ona* which means "is more."

'O ai le tama matua? Who is the older boy?
E sili ona matua Simi. Simi is older.
E matua Simi. Simi is older.

Both phrases express the same thought. If you want to compare the two, using two names in a sentence, use either of these two forms:

E matua Simi iā 'Afa.	Simi is older than 'Afa.
E matua Simi i lō 'Afa.	Simi is older than 'Afa.

Iā is the more common form. Another phrase is *e tutusa* which means "they are the same."

E mamafa pusa nā?	Are those boxes heavy?
E sili ona mamafa le pusa telē.	The big box is heavier.
E mamafa le pusa telē i le pusa la'itiiti.	The big box is heavier than the small one.
E mamafa le pusa tele i lō le pusa la'itiiti.	The big box is heavier than the small one.
E tutusa.	They are the same.

Polite Greetings

The teacher will want to begin substituting polite or chiefly social phrases in place of the common ones. In Samoa, it is important to know how to speak respectfully to an older person or a person of higher rank, such as a *matai*, *matai's* wife, minister (*faife'au*) or teacher (*faiā'oga*). Each of these groups has its own appropriate phrases of greeting and welcome. Also, there are three ranks of *matai*: high chiefs or *ali'i*, lower ranking *ali'i* and orators or *tulāfale*. Each rank has its own forms of address.

Rank:	Greeting:	Addressed as:	Wife addressed as:
Ali'i	*Afio mai...*	*lau afioga...*	*ma le faletua*
	Susū mai...	*lau susuga...*	*ma le faletua*
Tulāfale	*Maliu mai...*	*lau tōfā...*	*ma le tausi*
Faife'au	*Susū mai...*	*lau susuga a le fa'afeagaiga...*	*ma le faletua*
Faiā'oga	*Susū mai...*	*lau susuga a le ali'i faiā'oga...*	*ma le faletua*

When addressing another respectfully, one uses the common words when referring to oneself and the polite words for the other. For instance:

Sa 'ou ma'i.	I was sick.
Sa 'e gasegase?	Were you ill?

Being able to handle these forms correctly is a great accomplishment in the Samoan language. Samoans are delighted when non-Samoans are able to use them, even in a limited way. It is up to the teacher and students as to the level of complexity the students will cover. Mr. Ma'ilo's Palefuiono volume (in Samoan only) is highly recommended for this aspect of the Samoan language. Also, see the last section in Semester II, Basic Formal-Polite Speeches.

Semester II is more closely linked to cultural study. Here, the students move deeper into the language of the *matai* and the language of courtesy. The sentences become more complex and the vocabulary more discriminating. The students will find their language needs diverging a bit as they do independent research, reading, and writing.

PRONUNCIATION--SPEAKING WITH FLUENCY AND ACCURACY

By now the students should be achieving some fluency and ease of expression. They should have confidence from their trips into the Samoan community and be willing to ask questions of class guests and the teacher in Samoan. More and more of classroom time should be spent using Samoan.

SENTENCES

Formal-Polite Samoan Vocabulary and Speeches

The formal-polite Samoan uses all polite terms when speaking to a second or to a third person. All non-polite words are used to refer to the speaker or to the members of the speaker's party.

In addition, there is a rule in Samoan which linguists call the Clitic Pronoun Placement Rule which moves the subject pronoun usually following the verb (the basic word order of Samoan is Verb-Subject; VS) to a position preceding the verb--thus creating a Subject-Verb (SV) word order. For example:

	Basic Word Order (VS)		Clitic Pronoun Placement (SV)
1.	*'Ua alu a'u.* 'I have gone.'	1a.	*'Ua 'ou alu.*
2.	*'Ua alu ia.* 'He has gone.'	2a.	*'Ua ia alu.*
3.	*'Ua momoe mātou.* 'We have slept.'	3a.	*'Ua mātou momoe.*
4.	*Sa 'ai 'oe.* 'You ate.'	4a.	*Sa 'e 'ai.*
5.	*Sa 'a'ai ma'ua.* 'We (two) ate.'	5a.	*Sa mā 'a'ai.*
6.	*E mana'o 'oe 'i le teine?* 'Do you want the girl?'	6a.	*'E te mana'o 'i le teine?*
7.	*E mana'o ia 'i i'a.* 'He wants the fish.'	7a.	*Na te mana'o 'i i'a.*
8.	*E nonofo 'outou i 'ō.* 'You live over there.'	8a.	*Tou te nonofo i 'ō.*

Sentences 1 and 1a, 2 and 2a, 3 and 3a, etc., have identical meanings. However, the Clitic Pronominal (SV) sentences are considered more polite than the basic (VS) word order sentences. Thus, in addition to using the polite vocabulary when referring to the second or third person, one should also use the Clitic pronominal sentences since they are preferred over the basic VS forms.

Marsack gives a sample speech and a list of word substitutions. Mayer also gives several relevant, short speeches, a list of word substitutions, and order of address according to rank.

Expressions

Irregular Plural Verbs

Many Samoan verbs change their form for plural subjects. Below are some of the common patterns of plural formation:

Singular	Plural	English	Singular	Plural	English
'ai	*'a'ai*	eat	*moe*	*momoe*	sleep
alofa	*ālolofa*	love	*nofo*	*nonofo*	sit, live
alu	*ō*	go	*sau*	*ō mai*	come
'ata	*tōē*	laugh	*tā*	*tatā*	strike
galue	*gālulue*	work	*tamo'e*	*tāmomo'e*	run
inu	*feinu*	drink	*tū*	*tutū*	stand
lele	*felelei*	fly	*va'ai*	*vā'ai*	see, look
sola	*sōsola*	escape	*mana'o*	*mānana'o*	want, desire

Some simply repeat a syllable (*moe - momoe*); others add the prefix *fe* (*inu - feinu*); some stress the first syllable (*va'ai - vā'ai*); and others completely change their forms (*'ata - tōē*). These forms should be used for the students' Samoan to be correct.

Compound Sentences--Conjunctions

This is a large subject. The students will need to use increasingly complex sentences to express their ideas. Their needs will dictate many of the conjunctions to be taught. Here are some commonly used conjunctions:

ma	*Na sau Simi ma sā ō mā'ua.**	and	Simi came and we left.
leaga	*Na sau Simi leaga 'ua fia 'ai.*	because	Simi came because he wanted to eat.
'ona 'o	*Na sau Simi 'ona 'o le fia 'ai.*	because of	Simi came because of his hunger.
'ae le'i	*Na sau Simi 'ae le'i alu a'u.*	before	Simi came before I left.
'ae	*Na sau Simi 'ae alu a'u.*	but	Simi came but I left.

*Note that the Clitic Pronoun Placement Rule has not been applied so all of the above sentences having pronouns in them are awkward as formal Samoan.

'a	*'Ua sau Simi 'a 'ua alu a'u.*	but	Simi came but I left.
pe'ā	*'O le'ā sau Simi pe'ā timu.*	if	Simi will come if it rains.
'ana	*'Ana sau Simi 'ua ō mā'ua.*	if (past)	If Simi had come, we would have left.
'ina 'ia	*Na sau Simi 'ina 'ia fa'atau.*	in order to	Simi came to shop.
po	*'O se faiā'oga po 'o se faifeau?*	or	Is he a teacher or a minister?
pe	*'E te alu pe 'e te lē alu?*	or	Are you going or not?
'o le mea lea	*Na sau Simi 'o le mea lea 'ua alu ai a'u.*	that's why	Simi came, that's why I left.
se'i	*Fa'atali se'i sau Simi.*	until	Wait until Simi comes.

SONGS AND PROVERBS

Music is an important part of Samoan life. Young people play their instruments and sing together on moonlit nights. Village bands form and record their songs at the two radio stations in Apia and Pago Pago. A whole village or school will form a program of songs and dances to raise money for a project. Church choir practice takes up several nights a week.

You might want to start the class on a song such as "*Sāvalivali.*" This is one of the songs already familiar to many in Hawaii and it has a lot of English phrases tranlated into Samoan:

Sāvalivali means go for a walk.
Tautalatala means too much talk.
Alofa 'iā te 'oe means I love you.
Take it easy *faifai lēmū*.

Then, popular songs that have alot of repetition may be used such as "*Sivasiva Maia*".

Siva siva maia,
Siva maia 'ia mānaia le tātou aso;
Siva siva solo, siva i luga ma lalo.

Samoan popular music ranges from simple songs to music of great beauty and complexity. The students should also learn some

traditional songs. Many of these come from *fagogo*, stories and legends that are spoken and sung. One such song is "*Soufuna Sina.*"

Soufuna Sina, Soufuna Sina,
Le tama fafine o le feagaiga,
E tagi 'i lau tane o le gogosina,
'E te manamea 'i nai ona tifa,
Ifo vanu, a'e vanu,
O au manu nā 'ae ta alu 'ita.
Ne'i ota pa'ū ota lili'a.

Please see the appendix of this guide for a list of sources of songs. Many Samoan songs are available in complete form with music and translation at the DOE's Hawaii Bilingual/Bicultural Office.

There are Samoan speech forms that are herein labeled "proverbs." These short, pithy statements and phrases are thrown into conversation and ceremonial speech-making. Most refer to old legends or actual historical happenings and sum up in a few words a host of associations and allusions for the Samoans. Others are simply sayings that reflect attitudes about life.

The English proverb, "Sticks and stones may break my bones but words can never hurt me," has a Samoan counterpart in, *E pala le ma'a 'ae lē pala le 'upu* "Stones rot, but words last forever." These proverbs convey much about Samoan thought. They also help effect the transition to a higher form of the language. A fine source of these proverbs is Proverbial Expressions of the Samoans by Dr. E. Shultz, available at the University of Hawaii, Hamilton Library's Hawaiian-Pacific collection. Here are a few examples:

Ia fua le niu.	May the coconut bear many fruits. (May you have many children.)
E tasi 'ae afe.	Only one, but worth a thousand. (Said of anything worthwhile -- refers to fine mats.)
'Ua fetaui fola.	The floorboards meet. (We are in agreement.)
'O se paga fusu'aga lē tutusa.	It's an unevenly matched fight. (You have the advantage.)
'Ua se unuvau.	He is like the *unuvau* (a poisonous fish).
'Ua lauiloa e pili ma sē.	The lizards and stick insects know all about it. (Everyone knows.)
'O le pa'ū a le popo uli.	A fallen brown coconut. (A brown or matured coconut usually falls, but it will grow into a coconut palm again. One who fails should not give up hope; he should try again.)

SOME IDIOMATIC PHRASES

Idioms can keep a newcomer to any foreign language frustrated and more than a little confused. To use an example, imagine a visitor to the United States who has only a formal, high school background in English. What would this person think of the following conversation?

"Do you want to buy my car?"
"I'll sleep on it."

The visitor might understand every word of the conversation and never get the final sentence at all. Likewise, a fast colloquial (and highly idiomatic) conversation in Samoan can leave the listener completely lost.

Exploring idioms can be fun, even funny. They range from standard, grammatical phrases that are an accepted part of the language to "fad" phrases that sweep the country. The latter often originate in one of the schools in town and are carried out to the villages when the children return home. An example of this is the joking insult that came out of the Apia schools: *Ma'i ai tagata.* (Literally, "It makes people sick.") This phrase had a vogue for a while and was often used as a funny put-down between friends.

Among the numerous idiomatic phrases peculiar to the Samoan language and culture, the following are a few examples of those often used in daily spoken Samoan:

Miliona! Literally: "Million." Meaning: "Fantastic, far out."

Toe afe! Literally: "In a thousand." Meaning: "Not in a thousand years." e.g., Something that one would never obtain or accomplish.

Mata aitu! Literally: "Ghost's eyes." Meaning: "Peeping tom."

E sao le 'ea 'i le ulu! Literally: "Air enters in his head." Meaning: "He is crazy."

'Ua kī le 'atopa'u! Literally: "He has opened or locked his suitcase." Meaning: "He died; he kicked the bucket."

E ā pe 'ā (tā ō i le tīfaga)? Suppose we go to the movies.

E lē āfāina. It doesn't matter.

Feſaia'i! Hurry up!

Faiſai lēmū. Take it easy.

Faitalia 'oe. It's up to you. (meaning: I am not responsible.)

'E 'ese ā 'oe!	You're wierd!
'Oka 'oka!	Wow!
Pau lava.	Just because. (meaning: It is not of my or our business. e.g., We cannot help it.)
Tāloſa e.	What a shame.
Tu'u ai pea.	Forget it. Leave it.
Tu'u ia au tala e lē mālie.	Stop talking; it is not funny.
'Ae sa'o ſo'i.	That's right. (meaning: It is questionable or extremely doubtful.)

The teacher may point out that there are many idiomatic expressions in English like "I'm going to hit the sack" meaning: "I'm going to sleep." Most languages have idiomatic phrases or metaphors which are peculiar to the language and/or culture in question. It must also be noted that idiomatic phrases are learned as a single unit expressing a single meaning or idea.

SYMBOLISM AND METAPHORS

Symbolism and metaphors are used to a considerable extent in formal-polite Samoan speeches, in songs, and in the oral Samoan literature. Some examples are as follows:

ſuālā'au	Literally:	"flower " Symbolizes: "a girl "
sūsana	Literally:	"(a kind of) flower " Symbolizes: "a girl"
vai	Literally:	"water " Symbolizes: "a girl "
ma'a	Literally:	"rock, stone " Stymbolizes: "a man "
rosa	Literally:	"a rose" Symbolizes: "a girl "
to'oto'o	Literally:	"(wooden) staff " Symbolizes: "a talking chief"
lupe	Literally:	"pigeon " Symbolizes: "a girl "
lagi	Literally:	"sky " Symbolizes: "a chief's house "
ao	Literally:	"clouds " Symbolizes: "a chief's head"
ao gāsolosolo	Literally:	"passing clouds " Symbolizes: "a chief's funeral "

One of the reasons that people do not understand the meaning of a song or the meaning of a chiefly speech is that they have not acquired a sufficient knowledge of Samoan symbolism and metaphors. Thus, this aspect is crucial in learning and understanding advanced Samoan.

VOCABULARY

Village Life

General

Here are some words that generally apply to village life:

ala	road, path	*lotu*	prayer, church service
'auala tele	main road		
'aualuma	association of young women	*malae*	field, village green
'aumāga	association of young men	*matai*	chief, titled man
fale	house	*pasi*	bus
faleā'oga	school	*pitonu'u*	village division
fale'oloa	store	*tama*	boy
falesā	church	*tama'ita'i*	young woman
fanua	land, property	*taule'ale'a*	untitled man
fono	chief's council, meeting	*teine*	girl
itūmālō	district	*togāvao*	back in the bush

Home

Below are some useful household words:

fale o'o	ordinary house	*falai*	frying pan
fale tali mālō	guest house	*fata*	shelf
fale tele	round meeting house	*fisi*	skin (i.e., to skin fruit)
fufulu	wash		
ipu	cup, glass	*sefe*	food safe
laulau	table	*sipuni*	spoon
naifi	knife	*telefoni*	telephone
'ogāumu	oven	*tīpoti*	teapot
fala	mats	*tui*	fork
mōlī	light	*'ulo*	cooking pot
palu	mix	*valu*	scrape (food)
potu	room	*pelu*	bush knife
pusa 'aisa	refrigerator	*'ie 'afu*	sheets
		ta'inamu	mosquito net

Farming

Some useful vocabulary words referring to plantation life (*fa'atō'aga*):

faifa'atō'aga	farmer	*tama'ifā'i*	banana suckers
'oso	planting stick	*tiapula*	taro shoots for planting
pā	fence		
totō	(to) plant	*vai'eli*	well (water)
sapelu, pelu	machete	*vaipuna*	spring (water)

Fishing

Fishing (*fāgota* or *faiva*) is an important aspect of Samoan life in the villages. Some important words that deal with the subject:

'afa fāgota	fishing line	*'ofe*	fishing pole
ama	outrigger float	*paopao*	small boat
fanameme'i	fishing sling	*pule*	cowry shell
fīgota	edible seashells	*pulu*	lead weights
foe	paddle	*tili*	throw net
lama	night fishing	*'upega*	net (general)
limulimu	seaweed	*va'a*	boat
ma'ata'ife'e	octopus lure	*va'aalo*	bonito boat
va'aniuē	boat with covered deck		

Clothing

The word for clothing is *'ofu*. It also means "to wear."

fusipa'u	belt	*mama*	ring
'ofu teine	dress	*'ofu tino*	shirt
tautaliga	earring	*sē'evae*	shoes
pūlou	hat	*tōtini*	socks
fusi ua	necktie	*mitiafu*	t-shirt
'ofu vae	pants	*uati*	a watch
'ato tupe	purse, wallet		

'Ofu lou 'ofu tino pa'epa'e . Wear your white shirt.

Geography

The words given here refer to physical features of the land. There are also two direction words, *i uta* and *i tai*, which will be familiar to Hawaii residents as the Samoan versions of "mauka" and "makai."

matāfaga	beach	*vaitafe*	river
'a'ai	city	*'auala, ala*	road
atunu'u	country	*ma'a*	rock, stone
'ele'ele	dirt	*oneone*	sand
i sasa'e	east	*sami*	sea
lau'ele'ele	ground	*lagi*	sky
vaitūloto	lake	*i saute*	south
fa'afanua	map	*i uta*	toward the mountains
mauga	mountain	*i tai*	toward the sea
i mātū	north	*nu'u*	village
vasa	ocean	*āfu*	waterfall
mafa	mountain pass	*i sisifo*	west
'ili'ili	pebble		

Note: The term *i uta:* also has an emphatic form, *i utā* which means "way inland."

Weather

The word for "weather" is *tau*. Use the *ʃa'apeʃea* construction to ask about the weather.

'O ʃa'apeʃea le tau?	What is the weather like?
'Ua malū.	It is calm.
'Ua mālū.	It is cool.
'Ua mālūlū.	It is cold.
'Ua vevela.	It is hot.
'Ua timu.	It is raining.
'Ua lāoʃie.	It is clear.
'Ua matagi.	It is windy.
'Ua timu?	Is it raining?
'Ioe, 'ua timu.	Yes, it is raining.
Lēai, e lē 'o timu.	No, it's not raining.
E ʃa'apēʃea le tau i Niu Sila?	What's the weather like in New Zealand?
E vevela?	Is it hot?
Lēai, e mālūlū iā Samoa.	No, it's colder than Samoa.

Notice that there are different implications in the use of *'ua* and *e*. *'Ua* is used to refer to a temporary condition and *e* refers to a characteristic condition.

Numbers

Covered here are the *to'a-* prefix, the *ta'i-* prefix, and ordinal numbers and adverbial numbers.

When people are numbered, add the prefix *to'a-*:

E to'aʃia tagata 'o le'ā ō?	How many people will go?
E to'atolu.	Three.

The prefix *ta'i-* means either "at a time" or "each":

Na ō mai ta'ito'atasi.	They came one at a time.
E ta'iʃia le tau o lole?	How much (each) is the price of the candy?
E ta'iseʃulu sene.	Ten cents each.

Notice that *to'a* and *ta'i* are combined when referring to people, as in the third sentence example meaning, "They came one at a time."

The ordinal numbers(e.g., "one," "two," etc.) are the same as the cardinal numbers (e.g., "first," "second," etc.) with the exception of "one," which is *muamua*. Sometimes the word *lona* is added before the numbers.

'Ua sau le pasi muamua? Did the first bus come?

'Ioe, 'ua sau fo'i ma le pasi lona lua. Yes, and the second bus also.

Adverbial numbers (e.g., "once," "twice," etc.) are formed by adding the prefix *fa'a-* to the cardinal number.

'Ua fa'afia ona sau 'o ia? How many times has he come?

'Ua fa'alua. Twice.

Parts of the Day

Samoans divide their day as follows:

vaveao	early morning
taeao	morning
aoauli	afternoon
afiafi	late afternoon, evening
pō	night
vae luaga o pō ma ao	midnight

Aoauli may be difficult for the class to pronounce at first as it has so many vowels together. Try separating *ao* and *auli* to assist students in learning this new word.

Emotions

ita	angry	*'ino'ino*	hate
fiu	bored (tired of)	*'ata*	laugh
tagi	cry	*alofa*	love

fia misa in a fighting mood
'Ua 'ou fa'anoanoa. I am sad.
'Ua 'ou fiu i fa'atali. I am tired of waiting.
fa'anoanoa sad

Use the verbal particle *'ua* to express the "to be" concept here.

Items from the Material Culture

This refers to Samoan crafts, including everyday items such as baskets and mats for the house.

'ato	basket	*laulau, ma'ilo*	mat for serving food
'ie tōga	fine mat	*'afa*	sennit
fala papa	floor mat	*pe'a, tatau*	tattoo
fale	house	*pola*	blinds
tānoa	kava bowl	*fala lili'i*	sleeping mat
fala	mat	*lalaga*	weave

Samoan mats range in thickness from the heavy *fala papa* to the fine *'ie tōga*; these are often given as gifts to families on special occasions and then redistributed to the guests on that same occasion.

Food--Polite Terms

Here are some words to substitute for those given in the first semester. These words are used on ceremonial occasions, or especially when a *matai* title corresponds to a food item. For instance, in the village of *Satalo* there is the chiefly title, *Talo'olemana'o*. It is a sign of respect in that village to use the word *fuāuli* rather than *talo* to refer to taro.

mō'ē	banana
manu papalagi, manu o le vā teatea	beef, turkey
ta'apaepae, soli paepae	chicken
vailolo, su'iga	coconut
folafolasua	food distribution
manufata	pig, pork
fuāuli, tā'isi	taro
taufa	water
mea tausami, mea tāumafa	food, meal
ta'aifā	keg of corned beef
tausami, tāumafa	eat

The various parts of animal bodies have special names and are served according to rank. This is also a good class topic.

BASIC PARAGRAPHS

Combining sentences into longer utterances is an important part of attaining language fluency. Practicing utterance patterns permits students not only to apply the rules of grammar, the vocabulary and the sentential structures they have already learned, but also to acquire models which they can use to create their own paragraphic forms in speech and writing. Basic paragraphs can be formulated by the teacher to be read aloud to the students. He/she may then question the students about the content of the paragraphs to insure that they understand the sentences and how they combine. Some examples follow:

1) *Sa alu Leroy 'iā McDonald's. Sa ia fa'atau mai ai ni Big Mac's se lua. E ta'i fitu sefulu lima sene i le Big Mac e tasi. Sa 'ai e Leroy le Big Mac e tasi, 'ae 'ave le isi Big Mac ma lana uō.*

(Leroy went to McDonald's. He bought two Big Macs. The cost of one Big Mac is seventy-five cents. Leroy ate one of the Big Macs, and gave one to his friend.)

The students can write paragraphs like the above about their experiences in Hawaii. Other paragraphs, like the following two, may deal with cultural concepts, current events, or other topics of student interest.

A listening comprehension test might include the following questions:

a. *Pē fia le tau o le Big Mac e tasi?*
(What is the cost of one Big Mac?)

b. *Pē fia le tau aofa'i o Big Macs e lua?*
(What is the total cost for two?)

c. *Po'o fea sa alu 'i ai Leroy?*
(Where did Leroy go?)

d. *Po'o ai sa alu 'iā* McDonald's*?*
(Who went to McDonald's?)

e. *Po'o ā mea a Leroy na fai 'i Big Macs e lua?*
(What did Leroy do to the two Big Macs?)

2) *O Sina ma Tinae sa 'ai le lā 'ulu vevela. Ona mū ai lea o le fa'a'ī o le lo'omatua. Ona tamo'e lea o Sina 'i le vai 'eli e asu mai ni vai e fa'amālū ai le fa'a'ī o lona tinā. E fo'i mai Sini 'ua maliu lona tinā.*

3) *E lua mafua'aga 'ua ala ai ona tusi e le tusitala le tusi lea e i totonu o le nusipepa. O le mafua'aga muamua, 'o lona fia maua o se tali e uiga 'i lana matā'upu po'o lana fa'afitāuli. 'A'o le mafua'aga lona lua, 'ua salamō tele 'o ia i le mea na tupu i le lā faigā uō ma le teine.*

BASIC FORMAL-POLITE SPEECHES

Simple Samoan formal-polite speeches are formulaic. Several example types should be presented to the students and memorized. These become the basic models for constructing their own speeches later. A few speeches will be presented here:

1. *'O le folafola sua* (Announcement of food and material gifts).

'Ua liligo le fogātia ma le tuā'au mafua manu, 'ua popogi vanu, 'ua pau fo'i le fatu. 'O lo'o 'ua tini pā'ō nei le uto o tapalega, 'ua mālō le faiva o lāpega.

*'Ae silafaga maualuga maia lau susuga a le fa'afeagaiga/*name of the minister*/. Se'i o'u tautala i le teu fa'atupu ma le teu fa'atamāli'i. 'O lau sua taute lenei 'ua fa'afaō 'i ai 'a'ao o le susuga ia/*name of the giver*/ma le 'āiga ali'i.*

'Ua iai le vailolo 'ua iai le tā'isi. 'ua iai le ta'apaepae, 'ua iai le 'ie papalagi. Liuga lua le tautalaga. Ua iai le ta'aifā, 'ua iai le manu o le vā teatea. 'Ae ufita'i 'i le 'ie o le mālō ma le tōga. Mālō le teu fa'atupu ma teu fa'aaloalo.

(soso'o ai ma le 'ailao pe'ā finagalo 'i ai)

The above speech is an announcement of food and material gifts contained in a chiefly or royal meal given by one family to another or by one chief to another. The *solo* (chant) which precedes the actual announcement may be left out. The actual announcement given above is the standard form. There is no way to simplify it in the formal-polite Samoan language.

2. *'O le fa'afetai* (A thank-you speech).

'Avea ia a'u ma sui o le mātou vasega 'ou te momoli atu ai sa mātou fa'afetai 'i lau susuga/name/ 'auā lou tala 'a'ao mai ma lou lāina mai. Fa'afetai 'ona 'o le māta'upu matagōfie 'ua 'e fa'apupulaina mai mo 'imātou le fanau i lenei taeao fou. 'Ua aogā lou māfuta mai i lenei aso 'ua mālamalama ma manino ai 'imātou i lea fo'i matā'upu ma ia tulaga tau i le soifuaga fa'aletagata, vae atu lau susuga. Ia, se taimi o le'ā taliu le uto i lenā itū, 'ia malutia e le Atua le faigā malaga. 'Ia alofagia e le Atua lau susuga. 'Ia foa'i mai e le Atua le soifua mālōlōina ma le mālosi fa'aletino 'i lau susuga 'ina 'ia manuia ai fuafuaga ma galuega 'uma 'o lo'o feagai ai. Fa'afetui lava!

The second speech above is useful and must be recited by one of the advanced Samoan students whenever a guest speaker finishes a presentation. It is one of the starting points for the more advanced formal-polite Samoan speeches.

Summary

By now, the students should be using mostly Samoan in the classroom except for some cultural presentations and discussions. They should also begin to use the polite terms with each other and with the teacher, especially the greetings and forms of address. Again, the importance of constant review is stressed.

In using these two semester units, the teacher may plan on using one each per year or semester, covering what is relevant to the class. The teacher may skim a bit from each during the year, spending some time in one unit then another. The teacher may want to use more culture activities with each of the semester units during the year. There is great flexibility assumed here for the teacher to use these semester units as the class requires.

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(SECOND YEAR)

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General Introduction--To The Teacher

The language unit for the second year of Samoan should start out with a few weeks' review of the language materials covered during the first year. Other language areas that have not yet been covered should then be presented.

The conversational approach should be emphasized using a semi-formal style of Samoan speech. Basic reading and writing should be developed. Advanced formal-polite Samoan speech, advanced analytical study of different speech forms, symbolism, and proverbs should be covered thoroughly, perhaps very generally, during the third semester, and more specifically and elaborately during the fourth semester. Presentations and discussions may be led by both the teacher and the students.

Spelling and pronunciation must be corrected at all times. Use of creative Samoan speech forms, songs, poetry, and essays should be goals for the second year. Reading daily Samoan news and Samoan texts in Samoan should be developed gradually throughout the year. Samoan grammar may be taught exclusively in the Samoan language. Most, if not all, of the presentations and discussions, quizzes, and examinations should be presented in Samoan. Students may begin to study the standard Samoan grammar books, focusing on a particular area of the grammar for class reports. Comparative studies of Samoan and Hawaiian and/or English are possible language assignments.

Some of the Samoan grammar units not covered during the first year which should be presented during the second year include the following: (1) verbs, plural and reciprocal; (2) prepositions; (3) adjectives; (4) verbs, the passives; (5) directive particles; (6) verbal affixes; (7) roots of verbs and nouns; (8) complex subordinate clauses; and (9) words adopted from other languages. See the texts by Marsack and Mayer for lessons covering these various topics.

It must also be pointed out that the second year Samoan language curriculum should include a comparative look at other academic disciplines which are related to language learning and second language acquisition. For example, in presenting the sound system or the phonology of Samoan, a comparative study could include Hawaiian and/or English phonology. Questions which could be raised are (1) what makes these systems different or (2) what makes these sound systems similar; (3) can we make any prediction about pronunciation problems if one learns to speak English before learning Samoan, or if one learns to speak Hawaiian before learning Samoan? etc.--the psychological concept of "conditioning" appears to have significant implications in this area. The same comparative approach could be used to contrast Samoan and English and/or Hawaiian prepositions, word order, directive particles, basic parts of verbs and nouns, verbal prefixes and suffixes, and subordinate clauses and conjunctions.

Other related disciplines could be brought into focus when they are applicable and appropriate. These might include one or more of the following: (1) second language acquisition and/or bilingualism; (2) neurolinguistics; (3) ethnolinguistics; (4) sociolinguistics; (5) psycholinguistics; (6) mathematics (glottochronology, language dating, the relationship of language and counting systems, etc.); (7) physics (e.g., as used in acoustic phonetics); (8) historical linguistics; (9) anthropology; (10) archaeology; (11) sociology; (12) oceanography; (13) tropical agriculture; etc.

BRIEF REVIEW

The third semester of Samoan language starts out with a few weeks' review of language materials covered during the first year, which would include simple and formal greetings, numbers, days of the week, months of the year, and basic sentences - questions, imperatives, and interrogatives, etc.

NEW LANGUAGE UNITS

The new language units to be covered would include material from the second half of John Mayer's Samoan Language with modifications by the teacher. Various vocabulary and sentence patterns may be learned by mixing cultural activities with the language units. A number of chapters in Mayer's text are useful as supplementary material for reinforcing and reviewing the students' language comprehension.

COMPLEX SENTENCES

Complex sentence structures including relative clauses, complementations, and conjunctives should be presented during the third semester and should be developed fully during the fourth semester. Play with longer sentences highlights the recursive property of language by which language users can create and comprehend indefinitely long sentential structures. For example, *'O le penitala lena e i totonu o le ipu mālamalama i luga o le pepa o i luga o le tusi i luga o le laulau i totonu o le potu o i totonu o le fale...* (the pencil is inside of the glass which is on top of the paper which is on the book which is on the table in the room which is in the building...)

READING, SPEAKING, AND WRITING

The next step in the third semester language unit is to further develop reading, speaking, and writing skills. Reading a newspaper article or story in English and interpreting it into Samoan is one technique for developing these skills. Reading an article or a story in Samoan and interpreting it in Samoan is another technique for developing the same skills. The students may orally present readings to the whole class in order to compare their speeches with one another before writing out their individual interpretations in Samoan.

PEER TEACHING AND LEARNING

Another stimulating method for instruction is called peer group teaching and learning. For example, since the Samoan class may consist of a mixed variety of students, some who already know how

to speak and write, some who speak a little, and some who do not know Samoan at all, the teacher may create situations in which the students who are somewhat fluent in Samoan can help other students (who know very little Samoan) to create short utterances about a given situation. After a period of tutoring, the non-fluent speaker can come forth and recite a piece in front of the class. The same approach can be used with learning Samoan songs, as well as proverbs and formal speeches. This type of peer interaction will also help fluent students develop a personal sense of accomplishment and contribution to the class.

PUBLIC SPEAKING

No matter how fluent the majority of Samoans are in their own language, when they appear in front of an audience or in a formal group conversation, oftentimes they feel insecure and fumble before uttering a complete Samoan sentence. This problem is undoubtedly due to lack of practice in speaking formally and a lack of practice in using the formal-polite Samoan. A technique to solve this problem is to encourage the students to do formal speaking, not only to the whole class, but also in assigned group conversations. The encouragement, for example, of fluent Samoan speakers to deliver a *fofafofa sua* in front of an audience (whether just among classmates or during a class interaction with the community) will help encourage them to pursue further types of Samoan formal speech in order to learn formal words and phrases and be able to use them when the time calls for them again.

SOCIAL SITUATION AND THE SAMOAN LANGUAGE

An important aspect of Samoan culture and language is that there are specialized speech forms to be used for specialized occasions. Such situations must be presented with the particular speech forms which would go together with them. For example, if it comes to a thank you speech, what are the main sentiments that a Samoan would express; if it is a speech of farewell what are the main ingredients? In addition, the students must know the appropriate time to deliver such speeches. The complication of the Samoan ranking system puts a number of constraints upon a person's speech. Oftentimes, a person may not be permitted to speak at all. Thus, all these social factors must be known by a student who is learning Samoan.

WRITING AND SPEAKING

Since Samoan is still basically an orally oriented culture, writing out a speech and delivering it by looking at the notes is not as highly considered as speaking from one's heart and/or from memory. Writing is helpful for organization of thoughts and for documentary purposes. However, the challenge and beauty of the Samoan language is to master it verbally and to be able to use it verbally and appropriately when circumstances call for it.

BRIEF REVIEW

A brief review of the materials covered during the third semester is conducted before moving on to new materials that have not yet been presented. The teacher may elaborate briefly on the materials already covered.

SPELLING, PRONUNCIATION, GRAMMAR, WRITING, SPEAKING, AND READING

All new language material to be covered in the fourth semester should emphasize accuracy in the above areas. Advanced grammar, writing, speaking, and reading skills should be developed by different techniques of teaching and learning. A good deal of language use in the community among speakers of Samoan should be encouraged. Opinions of Samoan speakers as regards preferred forms and usages should be solicited as a way of improving data-gathering techniques as well as conversational skills.

ANALYTICAL STUDIES

Advanced analytical studies of formal speeches, proverbs, chants, poetry, songs, legends, and idioms should be initiated. The appropriate applications of each of these aspects of the language should be considered carefully. Precision in language use in cultural activity projects should be a goal.

LANGUAGE PROJECTS

Various language projects may be assigned including writing a Samoan letter to a friend, or to a given office requesting information; writing a Samoan essay or story; writing a Samoan dialogue, or perhaps a Samoan comic book; etc. The more advanced students may create their own Samoan songs, chants, formal speeches, formal letters, etc., and even offer these as teaching resources for younger or less advanced students of Samoan.

FURTHER IDEAS FOR LEARNING ACTIVITIES

The following activities were adapted from the German Language Program Guide for the State of Hawaii. These activities are intended as additional guides to help bring about more meaningful use of the Samoan language. Learning activities such as number 4 are especially recommended for schools that have native Samoan speakers. The involvement of native speakers for "peer teaching" exercises will not only improve the non-Samoan student's conversational ability, but will also enable the native speaker to develop a more positive feeling about his native language and his ability to contribute to the class.

1. Have students interview Samoan guests from the community. This can be done individually or by having the class listen in on an interview being conducted by a classmate. As a follow-up activity, have students write an article in which they summarize the highlights of the interview.

2. Have students listen to tapes of Samoan radio broadcasts from Samoa and Honolulu. Follow up with a class discussion of the broadcast. See if students can make analogies, comparisons, etc., with historical events or cultural exercises previously encountered in lower levels.

3. Have students enact a traditional Samoan style play or *ʔagogo*.

4. Have students "teach" students of lower levels either as tutors or as "teacher for a day". Be sure to review their lesson plans and offer assistance and supervision as much as possible. This activity is especially recommended to help involve native speakers in the learning process.

5. Have students organize and participate in a Samoan speech festival with categories such as oral interpretation, oratory, impromptu, poetry, composition, etc. This can be an inter-school as well as an intra-school activity. This is more applicable to upper levels.

6. Have the more capable students write original short stories or poems. Share them with the class.

7. Have students produce their own original filmstrips or slide shows on a Samoan topic of their own choosing. They can write various scripts which may differ in terms of the audience.

8. "You are There": Students take role of a reporter and famous Samoan historical personality. Reporter interviews famous person about what he/she did, why, how, etc. Proper use of tenses is crucial.

9. Have students consider different forms of letters. Show them and discuss with them samples of different forms/styles. Then have them write different kinds of letters varying the style according to the occasion--love letter, letter to mother, letter to apply for a job, etc.

10. Have students find examples of what Samoan people do for recreation by finding articles or pictures in Samoan newspapers and picture books. Ask them to do a comparison between recreation in the United States and Samoa.

11. Have students draw from selected topics, take a few moments to organize his/her thoughts, then give an impromptu talk on the selected topic.

12. Have students rewrite a well-known fable or legend in Samoan. They will demonstrate their understanding of Samoan culture by adapting the fable or legend to fit a Samoan context.

Putting on the last portion of the thatching *(tauaLuga)*

CHAPTER VI

E otagia fo'i le tu'u'u

'Even the tu'u'u fish can be made into a tasty dish'

Even the least expected person may succeed

EVALUATION

The widespread use of audio-lingual techniques in teaching second languages has given rise to a reconsideration of evaluative procedures. The general conclusion has been that a truly purposeful testing program is one which includes evaluation of progress in the four basic communication skills; in control of structure, vocabulary, and idiom; and in acquisition of cultural knowledge.

Specific comments about testing the four basic communication skills are included in the pertinent sections earlier in this guide. The Samoan language teacher is referred to Rebecca Valette's text, Testing Modern Languages, as a detailed and in-depth guide to valid communication skills and cultural knowledge testing. (See Chapter II of this guide.)

Teachers should give thought not only to evaluating their students' progress but also to the constant evaluation of the course content, teaching and testing involved with each class which they teach. Teaching techniques can get stale and testing methods may be unfair. The content of the course may be boring or meaningless to the students. Perhaps certain language and/or cultural activities might be added to increase the motivation of the students to want to learn Samoan and to stay with the program through two years of high school if such a program is offered.

A sample course evaluation sheet is included in this section. It can be used or adapted for use for several different levels and can be administered quarterly or by semester since portions which do not apply can be deleted or ignored when the students do their evaluation of the teaching techniques and methods, the course content, and their own involvement in learning the Samoan language.

Continuous Evaluation

Evaluation of a student's ability and performance within the Samoan language class is not solely a matter of a few tests and quizzes administered during the semester or marking period. It is rather a continuous process in which every repetition or every response to a direction or a question guides the teacher in determining the individual student's degree of comprehension, language competence and language performance.

In arriving at a specific grade for the marking period, a number of devices in addition to the test and quiz questions may be brought to bear. The teacher may at times, in the course of daily routine, grade rapidly the performance of the individual student as he or she repeats the drills, manipulates adaptations and transformation drills, or answers and asks directed questions.

Individualized grading and personal growth are important. Grading has far more benefits as encouragement and recognition of effort than it does as an instrument of threat.

Reporting to Parents

The nature of audio-lingual instruction when used suggests a degree of concentration and application required of students that would seem to indicate that the conventional means of reporting student progress to parents is not always adequate. Experience has shown that many parents question the meaning of the letter or number grades normally used, especially if the teacher spends the first few weeks of class in a pre-reading phase when the students do not write the customary paper-and-pencil type of tests. They want to know how the teacher has arrived at the grade and also just what the grade reflects. Students also are usually interested in seeing a more graphic charting of their strengths and weaknesses so that they will know where they must apply themselves more in order to properly learn.

It is a well-known fact that teachers are usually burdened with papers to correct and administrative matters and paperwork to deal with; however, it is suggested that by devising a form which could be mimeographed or xeroxed, the evaluation of students on a more specific basis could be accomplished without too much extra work. Such a word picture evaluation would give students and parents a better understanding of where the student stands in class and this can prevent misunderstandings and foster cooperation and good relationships.

A sample form on which the teacher need only circle good, fair, or poor next to each evaluative criterion is included in this section. The teacher might consider having the students take the completed evaluation home periodically for discussion with the parents who might be asked to sign the form or a portion of it which would be returned to the teacher to insure that the form got home.

Oahu High School students performing at the University of Hawaii

SAMOAN LANGUAGE I / II

STUDENT EVALUATION FORM*

Dear Parent(s) of _____,

This form is provided so that you will know how your child is doing in Samoan I / II so far this quarter. Learning a language involves many skills which your child must work hard to acquire. S/he may be doing well in some areas of skill development and not so well in others. Please look over this evaluation and discuss with your child those areas which need improvement. You may call me at the school if you have any questions about any of these items of evaluation.

A. General

1. Retention	good	average	poor
2. Preparation of written homework	good	average	poor
3. Preparation of oral homework	good	average	poor
4. Participation in classroom recitation	good	average	poor

B. Classroom work

1. Listening

a. Discrimination of sounds	good	average	poor
b. Understanding the teacher	good	average	poor
c. Understanding other students	good	average	poor
d. Following oral directions and instructions	good	average	poor
e. Comprehension of moderately long passages	good	average	poor
f. Understanding and participating in oral drills and dialogue adaptations	good	average	poor

2. Speaking

a. Repeating a word or phrase correctly	good	average	poor

*This form is a suggested model only. Teachers should feel free to modify it as necessary, adding and/or deleting items, simplifying terms, translating into Samoan.

2. Speaking (cont'd)

b. Repeating a sentence correctly	good	average	poor
c. Pronouncing accurately	good	average	poor
d. Speaking with acceptable rhythm, linking, and intonation	good	average	poor
e. Using Samoan for communication	good	average	poor

3. Reading

a. Reading material learned orally	good	average	poor
b. Comprehending new material and recombinations without having to translate	good	average	poor
c. Using information obtained through reading	good	average	poor

4. Writing

a. Accurately transcribing materials learned audio-lingually	good	average	poor
b. Writing correctly from dictation	good	average	poor
c. Answering in written form questions on materials mastered audio-lingually	good	average	poor
d. Performing substitutions and sentence changes under guidance	good	average	poor
e. Communicating effectively in written Samoan	good	average	poor

SAMOAN LANGUAGE I / II

QUARTER EVALUATION

YEAR: _____ PERIOD: _____

A. Male _____ Female _____

B. GRADE: 9 _____ 10 _____ 11 _____ 12 _____

C. What letter grade did you think you earned: A___ B___ C___ D___ F___

D. What letter grade Did you receive: A___ B___ C___ D___ F___

1. Give your frank opinion (you may check more than one.)

The course was:

___good	___average	___junk	___interesting
___boring	___just right	___okay	___disappointing
___too hard	___stimulating	___too slow	___hard but satisfying

2. What things, units, or activities did you like the MOST? Why?

3. What things, units, or activities did you like the LEAST? Why?

4. Would you like to see more Samoan CULTURE presented in the course than what we had this past quarter? ___yes ___no

If Yes, what specific areas would you like to se included:

5. Which do you think is better: ____a. using a textbook

____b. using hand-out papers

____c. using a combination of textbook and worksheets

Give your reason(s) WHY:

6. What did you think about the translation exercises? (When applicable) Did they help? How? Why?

7. Should you have more ORAL excercises, conversations, spelling bees, and other activities? ___yes ___no

What would you like to do?

APPENDICES

'Ua vela le fala

'The mat has become warm'

Some tasks are not soon completed

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USEFUL SAMOAN VOCABULARY AND EXPRESSIONS FOR THE CLASSROOM

alphabet	*'alafapeti; pī faitau*
art	*mea tauata*
add	*fa'aopoopo*
aquarium	*pā tu'u i'a*
around	*fa'ata'amilo*
across	*fa'alava; sopo'ia*
broom	*salu; pulumu*
chalk	*sioka, penisina*
crayon	*valiga'o*
cupboard	*kāpoti, pusatū*
circle	*li'o*
correct	*sa'o*
defeated	*fāia'ina*
desk	*tesi (kesi)*
divide	*vāevae*
drawer	*pusatoso*
door	*fāitoto'a*
duster (blackboard)	*solo laupapa*
eraser (paper)	*titina*
exercise (physical)	*toleni*
exercise (written-oral)	*matā'upu*
flag	*fu'a*
fingerpaint	*valilima*
fraction	*vaegāmea*
globe	*kelope; fa'afanua lāpotopoto*
game	*ta'aloga*
geography	*su'esu'ega i mea o i le lalolagi*
handwork	*gāluega taulima*
history	*tala fa'asolopito*
health	*soifua mālōlōina*
holiday	*tū'uaga*
knot	*nonoa, fa'apona*
loop	*matāsele, vi'o*
music	*mūsika, pese*
multiply	*fa'atele*
monitor	*ta'ita'i*
map	*fa'afanua*
notebook	*'āpi*
number	*numera*
nature studies	*su'esu'ega fa'anātura*
obedient	*usita'i*
punishment	*fa'asalaga*
practice	*fa'ata'ita'i*
paragraph	*parakarafa*
page	*itūlau*
pencil	*penitala*
quiet	*fīlēmū, lē pisa*
ruler	*vase*
recess	*mālōlōga*
rhyme	*solo e fetaui fa'aleoga i i'ulaina.*
rubbish	*otaota, lāpisi*
square	*fa'atāfafā, sikuea*
shout	*'e'ē*
substitute	*suitūlaga*
sentence	*fuai'upu*
straw	*mea mimiti vai inu*
shelf	*fata*
subtract	*tō'ese*
script	*tusilima*
sound	*leo*
table of contents	*fa'asologa o matā'upu*
talk	*tautala*
to color	*vali*
to mark	*togi; māka*
title	*ulutala*
window	*fa'amalama*

CLASSROOM EXPRESSIONS

collect the books	*ao tusi ('api)*
clean the blackboard	*fa'amamā (solo) le laupapa*
get ready	*sāuni*
school is out	*'ua tū'ua le ā'oga*
you are late	*'ua 'e tuai mai*

CLASSROOM EXPRESSIONS

top of the class	*sili i le vasega*
bottom of the class	*uliva'a i le vasega*
drill (do again and again)	*toe fai ma saga fai*
take out your books	*'ave a'e a tou tusi ('api)*
open your books	*su'e a tou tusi ('api)*
close your books	*tāpuni a tou tusi ('api)*
put away your books	*tu'u 'ese a tou tusi ('api)*
turn to page 10	*su'e i le itūlau e sefulu*
fill in the blanks	*fa'atūtumù āvanoa (fa'atumu āvanoa)*
raise your hand	*si'i lou lima*
be quiet	*'aua le pisa*
one at a time	*ta'ito'atasi*
put (it) down	*tu'u i lalo*
is greater than	*e sili atu*
is less than	*e la'itiiti ifo*
the same as	*e tutusa ma*
clean up the room	*teu le potu, fa'amamā le potu*
pick up the pieces of paper	*taetae fasi pepa*
turn on the light	*kī le mōlī*
turn off the light	*tapē le mōlī*
draw pictures	*tusi ata*
don't be lazy	*'aua le paiē*
line up here	*fai le laina i 'ī*
ring the bell	*tā le logo*

A LIST OF COMMUNITY RESOURCES

SELF-HELP ORGANIZATIONS

American Samoa Office
Viefu Epenesa, Director; Telephone: 836-7787
Liaison between the Government of American Samoa and Hawaii

Council of Chiefs (Atoaali'i)
Sila Williams, President; Telephone: 259-7787
Organizes Samoan Flag Day, Miss Samoa contest. Community work.
Umbrella organization for:

Samoan Action Movement of America
Junior Salanoa, President; Telephone 487-2225
Liaison between Samoan community, business community and police department. Runs a scholarship program.
Umbrella organization for:

Samoan School Assistance Program
Filo Foster, Director; Telephone 732-2649
Tutors Samoan students in school. Directs high school Samoan clubs. Located in Kaimuki High school.

Fetuao
Leuga Turner, President; Telephone: 734-2807
Will teach Samoan culture to school children. Good cultural resource.

Matagaluega Samoa Katoliko i Hawaii
Pitone Leao, President; Telephone: 423-1750
Organizes parish choirs, operates welcome wagons, runs retreats with guest Samoan ministers to give mass in Samoan.

Western Samoa Association Federation
Vaiao Alailima, President; Telephone: 373-4006
Works mainly with Western Samoans in areas of immigration, education, employment, etc.

Fofoga o Samoa
Rags Scanlan, Chairman; Telephone: 926-2472
Umbrella organization for all Samoan organizations in Hawaii.

Various Samoan clubs at the University of Hawaii at Manoa, Honolulu Community College, Leeward Community College. For Samoan clubs in high schools, see above reference to Samoan School Assistance Program.

SAMOAN LANGUAGE AND CULTURE

Department of Education's Bilingual/Bicultural Office; Telephone: 548-3493
Belen Ongteco, Director
Foisaga Shon, field demonstrator
Directs activities of bilingual aides in schools; materials in Samoan and English. Includes cultural materials and stories and educational materials. Good source of written materials.

Pacific Area Languages Materials Development Center; Telephone: 948-6842
Bob Gibson, Director
Jimmy Lopa, staff writer for Samoan
Producing cultural and educational readers. Good source of cultural information.

University of Hawaii

Foreign Language Labs; Telephone: 948-8047
Gerald Chang, Director
Limited access; must be cleared by director for use of these materials. All materials other than music are classroom text oriented.

Department of Indo-Pacific Languages
Samoan Language
John Mayer, instructor; Telephone: 948-7409. Language material, assistance in teaching techniques, and a cultural lending collection.

Hamilton and Sinclair Libraries
Much Samoan related materials. Especially valuable is the Hawaiian-Pacific collection at Hamilton (telephone: 948-8473).

Asian and Pacific Professional Language and Educational Services, Inc.
P.O. Box 25864; Telephone: 948-7409
Will do translations to and from any language, including Samoan.

Bishop Museum
Some exhibits about Samoan culture. Gift shop has some publications not generally available (telephone: 847-3511).

Records available from Harry's Music, House of Music and Music Box.
Honolulu Bookstores have some books available.

Honolulu Academy of Arts. Lending Collection
Barbara Hoogs, Director; Telephone: 538-3693 Extension 201
Collection of Samoan material culture available to the general public for display.

SOME SAMOAN CHURCHES

Aldersgate United Methodist Church
1352 Liliha St. 536-5175

First Samoan United Church of Christ
505 Borie St. 422-1524

Olive United Methodist Church
108 California Av. Waipahu 622-1717, 621-8621

Palolo United Methodist Church
2106 Palolo Av. 737-8138

Samoan Congregational Christian Church
54 Westervelt St. Wahiawa 623-9848

Samoan Congregational Christian Church
602 Turner Av. 422-6113, 422-0366

Samoan Congregational Christian Church of Honolulu
616 N. School St. 537-1311

Waianae United Methodist Church
85-671 Farrington Highway, Waianae 696-4027

Windward Samoan Congregational Christian Church
41-665 Kumuhau St. 259-8124

SAMOAN-OWNED STORES

'Aiga Minimart
1242 School St. 841-3101
Samoan tapes and food

Tuli's
517 N. Vineyard Blv. 533-3358
Tapes, T-shirts

Tuli's Waipahu
94-839 Farrington Hwy.
671-6380

South Pacific Traders
Liliha and King 237-8055
Foods, t-shirts

Polymite Store
2219 North School St. 845-3527
Samoan food, baked goods

MEDIA REFERENCE
(Current films, strips, slides, records, etc.)

1. AMERICAN SAMOA: PARADISE LOST? color/sound/50 min. film F-1577
   University of Hawaii Sinclair Library

   A review of problems brought about by imposition of American values.

2. CHILDREN OF SAMOA color/sound/20 min. film
   Library of Hawaii

   Samoan boys and girls are shown at work and at play in a Samoan village. Depicts tapa and mat making, kava ceremony, fishing, boatmaking, games, festivities, and a funeral.

3. FA'ASAMOA: THE SAMOAN WAY. color/sound/30 min. film
   Hawaii Science Center (Bishop Museum).

   Samoan culture, as seen today, still retains many of the old Polynesian ways. Shows many aspects of contemporary Samoa, coupled with interesting scenery and lively music.

4. ISLANDS OF THE PACIFIC. Doubleday Multimedia Inc. Super 8 mm. silent loop. Color. 14 in this series. Average 3 min each.
   Film Services of Hawaii, Honolulu

   Titles in this series that relate to Samoa include:
   - Samoans Gather Food from the Forest
   - Leisure Time Activities in an Island Village
   - Fishing Industry in Polynesia
   - Village Activities in the Islands of the Pacific
   - Building a Thatched Roof Hut

5. MARY PRITCHARD. color/sound/30 min. film
   Library of Hawaii

   Native Samoan Mary Pritchard demonstrates and explains in detail the making of tapa.

6. TAPA MAKING. color/sound/15 min. F-936
   U.H. Sinclair Library

   Demonstrations and Explanations of the process of tapa making.

7. POLYNESIAN CULTURE. color/sound/20 min. film
   Library of Hawaii

   Shows life of Samoans in detail--building homes, weaving mats, making canoes, cooking, fishing, farming, and dance.

8. SAMOA/TAHITI color/sound/9 min. film
   Library of Hawaii

   Pan American travelog.

9. SAMOAN I SISIFO. color/sound/27 min. film F-119
U.H. Sinclair Library

Travelog.

10. WESTERN SAMOA. black and white/sound/16 min. film F-822
U.H. Sinclair Library

Shows rehearsed scenes of life, customs, and activities in Western Samoa: making copra, building a Samoan fale, a large cement church, driving cattle on horseback, harvesting papayas, taro, cacao, breadfruit, bananas, playing cricket, washing clothes, dancing.

11. HOW TO MAKE SAMOAN PALUSAMI. Film strip FS-295
U.H. Sinclair Library

12. AFA - MAKING SAMOAN STYLE. Film strip FS-296
U.H. Sinclair Library

13. PREPARING LAUFALA THE SAMOAN WAY. Film strip FS-302
U.H. Sinclair Library

14. GROWING TARO THE SAMOAN WAY. Film strip FS-303
U.H. Sinclair Library

(film strips 11-14 made at Church College of Hawaii, now Brigham Young University - Hawaii).

15. SINA AND TUNA - A SAMOAN LEGEND. Kit: Tape & film strip Kit 107
U.H. Sinclair Library

Made by CCH (see # 14 above).

16. A SAMOAN FAMILY IN WAIANAE. Kit: Tape & film strip Kit 49
U.H. Sinclair Library

General Assistance Center for the Pacific, College of Ed., UH.

17. SAMOAN ORAL HISTORY. phonotape Tape 433
U.H. Sinclair Library

41 cassettes recorded in 1972-73 by John Charlot

18. SAMOAN TRADITIONAL MUSIC. phonotape Tape 441
U.H. Sinclair Library

To accompany author's thesis with the same title

19. SAMOAN HERITAGE SERIES. phonotape Tape 342
U.H. Sinclair Library

1 reel. Proceedings of May 26-27, 1972 Samoan Heritage Series includes: "The Village, The Guardian of Samoa"
"The Family, the Heart of Samoa"

19. (cont.)

"God, Chiefs, & Governers"
"Land, Fine Mats & Dollars"
"Housing, Where and How They Live"
"Samoan in Hawaii Today"
"Immigration; When and Why They Come"
"Education - Challenge and Change"
"Samoans in Labor Market"

Samoan Heritage Series co-sponsored by University of Hawaii College of Continuing Education and Community Service; State (Hawaii) Foundation on Culture and the Arts; State Council on Samoan Heritage.

20. THE SAMOAN WAY: FOLK SONGS OF SAMOA. Viking 563. tape; phonodisc
U.H. Sinclair Library

Spirited songs of Samoa

21. POLYNESIAN ADVENTURE. color/sound/54 min.
B.Y.U.- Hawaii Library

Tells of the life of the United States Marines and the Polynesians.

22. THE BEST KEPT SECRET - WESTERN SAMOA. color/sound/16 min.
Library of Hawaii

Sine - poem illuminating the varied moods and beauties of Western Samoa from sunrise to sunset. People, traditional dances, and chants, kava ceremony, day at horse races, ladies cricket match, tourists, annual long boat races.
Treiberg Films-1973

23. SAMOA IS MY HOME. color/sound/25 min.
Library of Hawaii

A contemporary look at American Samoa. Western influences are apparent, but an enduring respect for the traditional way of life remains. Included are scenes of Flag Day celebration, boat building, mat weaving, dancing, repairing a fale, tapa making, as well as an extraordinary explanation of the matai system and kava ceremony. 1976.

24. FAAFIAFIA! MAKE HAPPY! Viking, vp 286. 33 i/3 stero phonodisc
House of Music, Honolulu

Samoan songs covering much of Samoan daily life.

MEDIA RESOURCES

Samoan Community Public Service Programs

KNDI Radio

Saturday, 8:00 a.m. - 8:30 a.m., Rev. Neru Nu'uiali'i; The Samoan Voice of Prophecy (in Samoan).
Sunday, 7:00 a.m. - 7:30 a.m., Rev. T.K. Tilo, Voice of Christ Full Gospel Church (in Samoan).
Sunday, 3:30 p.m. - 4:00 p.m., Rev. Siupapa K. Vaovasa, First Samoan Assembly of God (in Samoan).
Sunday, 7:00 p.m., Rev. Sioele Puni, The Bible Says in Samoan, The Samoan Seventh-Day Adventist Church (in Samoan).

KDEO Radio

Sunday, 7:00 a.m. - 8:00 a.m., Fa'alepo Fa'alepo, Samoan Community Service and News (in Samoan).

KHET-TV, Channel 11

Thursday, 10:00 p.m. - 10:30 p.m., Repeka Alaimoana Nu'usa, Community announcements and interviews with local and Samoan Figures (in Samoan). Repeka operates something of a referral center.
Telephone: 955-7878 (KHET-TV)

Ladies washing clothes in the village stream

RECOMMENDED TEXTS ON THE SAMOAN LANGUAGE, CULTURE AND LANGUAGE TEACHING

Key to Abbreviations

B/B	- Bilingual Bicultural Project, Hawaii.
B.Y.U.-H	- Briham Young University, Hawaii Campus
ERRC	- Brief annotations of source found in Ethnic Resource and Research Center Guide to Samoan Materials
HAM	- Hamilton Library, University of Hawaii
PAC	- Pacific Collection at Hamilton Library, University of Hawaii
SL	- Sinclair Library, University of Hawaii
UH	- University of Hawaii, Manoa Campus
UH Lab School	- University Laboratory School, College of Education, University of Hawaii

BOOKS - SAMOAN LANGUAGE

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Bilingual/Bicultural Hawaii, CHALLENGE OF THE MASTERS..Hawaii Multi-Cultural Awareness Project. B/B Project #300.

Bilingual/Bicultural Dept. of Education American Samoa. LEGENDARY TALES OF SAMOA. B/B Project #302.

Bilingual/Bicultural Project. PSALMS. American Samoa: Bilingual/Bicultural Project. B/B Project #309.

Bilingual/Bicultural Project. TUSINUMERA 1, 2, 3, & 4. Hawaii. B/B Project.

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_____. FAIRY TALES. Am. Samoa: Dept. of Education. B/B Project #305.

_____. LEGENDARY TALES OF SAMOA. Am. Samoa: Dept. of Education. B/B Project #306.

_____. THE STORY OF JOSEPH (from the Bible). Am. Samoa: Dept. of Education. B/B Project #307.

_____. TAGALOA. Am. Samoa: Dept. of Education. B/B Project #324.

_____. TALA I MANU O SAMOA MA TALA FA'AFAGOGO MAI I ATUNU'U I FAFO. Am. Samoa: Dept. of Education. B/B Project #326.

_____. O LE AMATAGA: TALA MAI KENESE. Am. Samoa: Dept. of Education. B/B Project #327.

_____. OLAGA I LE AIGA. Am. Samoa: Dept. of Education, Government of Samoa. B/B. Project #339.

Department of Education. O PESE MA SOLO. Western Samoa: Dept. of Education. B/B Project #312.

_____. O LE MAMA APAMEMEA. Western Samoa: Dept. of Education. B/B. Project #318.

_____. O LE AIGA O SIONE. Western Samoa: Dept of Education. B/B Project #319.

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_____. SOLO MA TAULOTO. Apia, Western Samoa, Schools Publication Division, Dept. of Education. 1971. UH

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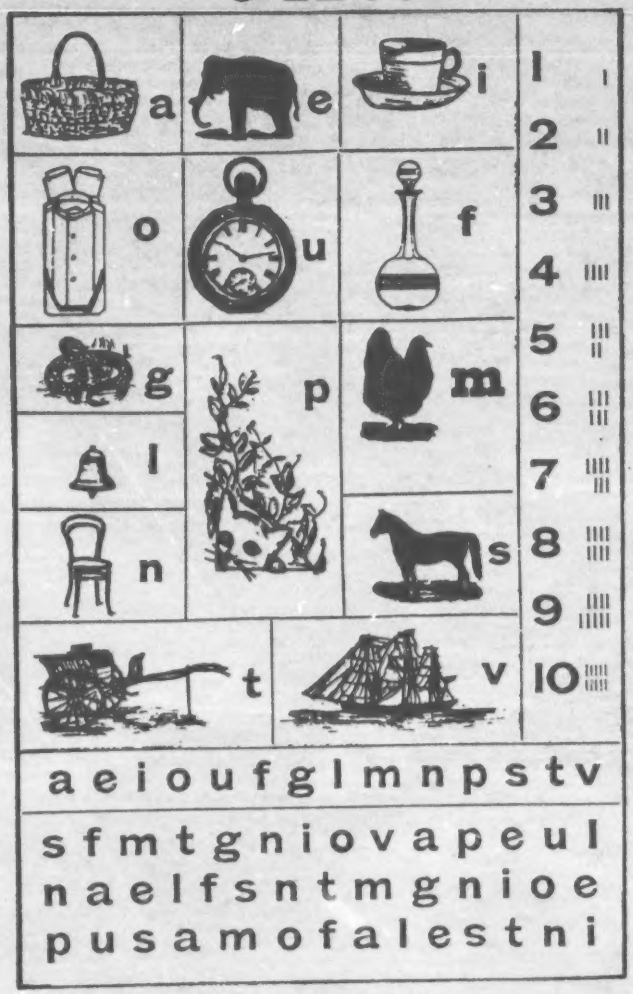

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